

Wm. Wadsworth

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IMPROVEMENT ERA.

VOL. XII.

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No. 1

ST. PAUL'S COMPANIONS IN ROME.

BY COL. R. M. BRYCE-THOMAS.

I.—INTRODUCTION.

"I have here only made a nosegay of culled flowers, and have brought nothing of my own but the thread that ties them together."—MONTAIGNE.

In the author's article, "The Closing Years of St. Paul's Life in Rome," which appeared in the IMPROVEMENT ERA, Vol. X, Nos. 5 to 11 inclusive, an attempt was made to depict something of the life of this great Apostle of the Gentiles during his two imprisonments in Rome, and also to describe to some extent such portions of the Eternal City as must have been familiar to him during his sojourn there. It is now proposed to prosecute the theme of his residence in that city, by taking up, as far as the material to hand will permit, the subject of his Christian companions at those periods. The writer would, however, here wish to say that, in presenting the events of St. Paul's life, both in the article above alluded to as well as in the present one, he makes no claim whatever to originality. Indeed, one cannot be expected to originate history, and as in the former article so also in this one, he has confined himself to a compilation of facts and information which have been culled from such sources as he has had access to, and to this end use has been made of some of those works of studious historical writers, which have already been published to the world.

The two concluding verses of the Acts of the Apostles, in the New Testament, inform us that Paul, while at Rome during his first imprisonment, was permitted to dwell in his own hired house, and to receive all who came to him, and that he there preached the kingdom of God, and taught those things which concerned the Lord Jesus Christ with all confidence, no man forbidding him. Of his further life and work there is no direct record in the Scriptures, but, as pointed out by Dr. Macduff in his book, *St. Paul in Rome*, it is evident from the closing chapter of the Apostle's epistle to the Romans, wherein he mentions by name no less than twenty-six Christian brethren, and at the same time makes reference to many other Saints, that as far back as A. D. 60 there was the nucleus of a flourishing Church within the city walls. Two years later, when St. Paul was brought into that city as a chained prisoner, Christian brethren went out to meet him, as we know, to "Appii Forum" and the "Three Taverns" (Acts, 28: 15).

In writing from Rome, in A. D. 64, to the Colossians, the Apostle mentions Tychicus and Onesimus whom he was about to despatch to them with his epistle, and he refers also to certain other brethren who were at Rome at the time, namely, Aristarchus, Mark, Jesus called Justus, Epaphras, Luke, and Demas. And again, in chapter two of his epistle to the Philippians, written also in the same year from Rome, he makes mention of two other brethren: namely, Timothy and Epaphroditus, the first named of whom would seem to have been very close to his heart indeed. Here, then, we have a list of ten Roman Christians, and we know there were others also, some probably being natives of the city itself, with whom the great Apostle was frequently brought into intimate association during his two imprisonments in imperial Rome.

We need not here trouble ourselves with the debated question as to the exact position of St. Paul's hired house at which he was in the habit of receiving his brethren, and whence must have been written and despatched his epistles to Philemon, to the Colossians, to the Ephesians, and to the Philippians; but the weight of opinion seems to place it in "Via degli Strengari," close to the Ghetto. A house in that locality is pointed out as the very one formerly occupied by the Apostle; but if this is the case, the building must have undergone some changes, for it is not a first century house

as it now stands. It either occupies the very site of St. Paul's original house, or else it is situated in close proximity to it. It is said that excavations are to be shortly undertaken when possibly parts of the original building occupied by the great Apostle will be discovered and preserved.

When St. Paul first set foot in Rome he could not but have realized how very few, comparatively speaking, would be the friends that he would find in the then world's great capital. Brought thither under exceedingly depressing circumstances, in poor health, and always attached by a galling chain to one of the guard or escort under which he had to travel, he was fortunately attended by two of his friends, Luke and Aristarchus, although not as fellow prisoners with the aged Apostle. Paul himself was a poor man in worldly goods, and so also, as far as is known to the contrary, were his two companions, and the question has arisen how these two men could have afforded to accompany him on this long and expensive journey from Palestine to Rome unless as fellow prisoners themselves with the Apostle. Miss Hudson, in her *History of the Jews in Rome*, considers that St. Luke, being a physician, could easily have procured a free passage, and she then refers to the late Dr. Farrar's suggested solution that possibly one or both of these men might have been sent with St. Paul by some of his wealthy and attached friends in Jerusalem, as they would naturally have felt that in his then condition it would have been unwise to allow him to travel all alone. This is by no means an unreasonable explanation, for one can easily realize what a source of comfort and security the presence of these two friends must have been to the Apostle, when one reflects upon the terrible hardships, difficulties, and dangers of this journey, as described so vividly to us by the writer of the "Acts of the Apostles." The close of this perilous journey, however, brought no respite to St. Paul's trials and anxieties, for we learn that after his arrival in the city he called together the chief of the Jews, and on a fixed day tried to persuade them concerning Jesus, both out of the law of Moses and out of the Prophets, from morning till evening, but found himself eventually forced to upbraid them with sorrow in his heart for their hardness and disbelief, and to tell them that the salvation of God which they were then rejecting, would thenceforth be sent

unto the Gentiles, and that they would hear it (Acts 28: 17 to 29.)

That some such result may have been anticipated by him is not unlikely, and Miss Hudson, in her chapter on St. Paul and St. Luke, goes so far as to remark, in this connection, that the Apostle was well aware of the power of the Hebrew multitude, and the turbulence of the vast assemblage of the Jews in the synagogues of the city, and that he knew that on their favor or opposition his future destiny must greatly depend. The support and affection, therefore, of these two devoted companion and firm friends, as well as the sympathy of the few true Christian brethren whom he found at Rome, cannot but have been a source of much solace and consolation to this aged and tried servant of God.

It is gratifying to remember that notwithstanding the fact that the Apostle was a prisoner, he was allowed a certain amount of indulgence, and was permitted, as St. Luke tells us, "to dwell by himself with a soldier that kept him." The fact that he was always attached by a long, light wrist-chain to this soldier was certainly a most galling experience, but under the great strictness of the Roman law he must be considered to have been treated with a fair amount of leniency, for at no period of his first imprisonment does he ever seem to have been isolated from Christian sympathy, but was apparently always free to receive at his own house such of his brethren as chose to visit him, as well as all enquirers into the doctrines which he was permitted both to preach and to teach without any let or hindrance, or, as the last few words of the Acts of the Apostles have it, "with all confidence, no man forbidding him." This absence of restriction to the promulgation of the gospel message cannot but have tended to allay to some extent the vexatiousness of an irksome imprisonment, and St. Paul doubtless again thanked God and took courage, as we read that he did when the Roman Christian brethren met him on his first arrival at "Appii Forum" and the "Three Taverns."

Cheered and encouraged as he must at all times have been by the congenial society of his brethren, there was one friendship of the great Apostle which seems to have been preeminent, and that was his friendship and affection for the youthful Timothy.

II.—TIMOTHY.

Timothy, or to give him his Greek name Timotheus (honoring

God), was a native of Lystra, his father being a Greek, and probably, according to Dr. Macduff, a proselyte of the gate, while his mother was a Jewess. From the fact that St. Paul, while making allusion to Timothy's mother, Eunice, and grandmother Lois, never refers at all to his father, it may be presumed that the latter had died when Timothy was but a child. The widowed mother and her surviving parent would seem to have lived together, and to have jointly brought up the boy Timothy in the nurture and admonition of the Lord, and in an understanding of the holy scriptures (II Tim., 3: 15). Doubtless he, like other children of pious Jewish parents, had been taught to look forward to and to pray for the coming of that Messiah who had been promised to the fathers of old, and who was to be the light to lighten the Gentiles, and to be the glory of God's people Israel.

Lystra was altogether a Gentile town, and the earnest and religious Jews who resided there when the Apostle first visited the place were probably but few in number. Timothy had doubtless early acquired a strong faith, trained as he had been in a pious household by the two conscientious women of whom St. Paul was able to write,—“When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice” (II Tim. 1:5); and it was perhaps in a great measure due to this very training that young Timothy was prepared to receive and accept the glorious news of the arrival of the promised Messiah, which the Apostle eventually brought to these two Jewish matrons, and to the lad in the devout home of that far-a-way town of Lycaonia.

It was in the year A. D. 45 that St. Paul and his companion Barnabas suddenly appeared in Lystra, having had to flee from Iconium, in order to escape the assaults of the unbelieving Jews, and there they at once commenced to preach the gospel. There also it was that the Apostle exercised his gift of healing, on a cripple, and there, too, it was that the priest of Jupiter and the people attempted to offer sacrifice to the two apostles, saying that the gods had come down to them in the likeness of men (Acts 14: 11, *et seq.*) This popularity was, however, of short duration, for the evil minded Jew from Antioch and Iconium stirred up the fickle mob to oppose the mission work that was being carried on

in their midst, and having stoned Paul, drew him outside the walls of the city wounded and bleeding, and left him there for dead. Dr. Macduff concludes that this fact was not without its momentous results, for he writes thus, "We have every reason to believe that one of the spectators of that outrage was the son of this pious Hebrew home. Accustomed there to the 'unfeigned faith,' as manifested in the passive virtues of love and meekness and submission, he saw that same 'unfeigned faith' manifested in its active form and type of heroic endurance,—superiority to physical suffering."

It was on the day following this assault that Paul and Barnabas had to depart in the grey light of early morning to Derbe, but we read that some time afterwards they returned again to Lystra and the other towns where they had already preached the gospel, "confirming the souls of the disciples, and exhorting them to continue in the faith" (Acts 14: 21, 22).

The young Timothy, trained in the grand school of "unfeigned faith," must have been strangely moved by the sight of all that had occurred in the town of his habitation, and his mind must have been vastly impressed by the conduct of these heroic men, who had thus exhibited their readiness not only to suffer, but to lay down their very lives if need be in the cause, and for the sake of him whom they preached as the long predicted Messiah and Savior of mankind. Timothy had indeed become Paul's own son in the faith, for we read in the first verse of the sixteenth chapter of the Acts of the Apostles that some years later (A. D. 53) the Apostle again paid a visit to Lystra, and "found a certain disciple there named Timotheus, the son of a certain woman which was a Jewess, and believed, but his father was a Greek." From this time forward Timothy became Paul's faithful friend and follower, and constant companion, ever rendering him filial obedience and service, and always ready to share his trials and hardships.

The tie between these two totally dissimilar characters was one of close affection and confidence, dissimilar not only in respect to the disparity of age, but of training, habits, and surroundings. Paul was a man of great push and boldness, suited eminently for the struggles and endurance which were associated with the lives of Christian missionaries in those days of hardship and danger,

while Timothy was moulded of less stern material, more sensitive, and less fitted to cope with the opposition and trials of those times. Dr. Macduff gathers from St. Paul's exhortation to Timothy in the epistles, that the latter inherited much of the feminine type of character; and we may perhaps see this in the fact alluded to by the great Apostle himself, in II Timothy 1: 4, "greatly desiring to see thee, being mindful of thy tears." Paul on the one hand was brought up in the strictest and narrowest school of Judaism, while Timothy, although the son of a Jewess and of a convert Gentile father, had never even been circumcised, thus indicating an absence of that strict observance to the Mosaic law, on the part of his parents, which the Apostle had formerly considered vital, trained as he had always been in the prejudices of perhaps the most exclusive and bigoted of religious sects;—"concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless" (Philippians 3: 6). Again, Paul at that period of his life was apparently strong, wiry, and full of endurance, while he had to warn Timothy to be careful of his delicate health, and to take a little wine for his often infirmities (I Tim. 5: 23).

Notwithstanding, however, these many differences in the constitutions, trainings, habits, and ages of these two men, there was a blamelessness and a worth in their respective characters that early drew them together in the bonds of regard and affection. Dr. Farrar in his *Life and Works of St. Paul* says, "Timothy was in fact more than any other the *alter ego* of the apostle." Timothy's worth was fully recognized by Paul, when in writing to the Philippians that he propose sending him to them shortly he added, "For I have no man likeminded, who will naturally care for your state" (Phil. 2: 20). He further reminded them that they "knew well the proof of him, that, as a son with the father, he had served with him in the gospel" (Phil. 2: 22).

How touchingly St. Paul in his epistles expresses his great affection for young Timothy in such words as these, "my own son in the faith;" "my dearly beloved son;" "my workfellow!" How earnestly, afterwards, when confined in one of the dark and gloomy cells of the dreaded Mamertine prison, during his second Roman imprisonment, he longs for his son Timothy, and twice urges him to come to him:—"Do thy diligence to come shortly unto me"

(II Tim. 4: 9), and again in verse twenty-one, "Do thy diligence to come before winter." St. Paul must doubtlessly have realized that it was quite possible that he might be kept through the coming winter in the dank and dreary dungeon in which he was then confined, inasmuch as the time of his second trial depended entirely on the whim of so capricious a tyrant as Nero; and therefore we find him requesting Timothy to bring with him the cloak which he had left at Troas with Carpus. Without the protection of that



Lower Mamertine Prison, Rome, where Paul was Imprisoned.

cloak, the Apostle would have found the bitter winter weather in his chilly cell quite unendurable.

That he had also implicit confidence in Timothy may, I think, be gathered from the fact that he was willing to entrust to his care certain books and parchments (or private papers) which he doubtless considered to be of special importance to him (II Tim. 4: 13). Dr. Macduff supposes that the papers might probably have been Paul's private memoranda and journals, including it may be his diploma of Roman citizenship; and Dr. Farrar also suggests that the parchments or velum rolls might have contained among

other things the diploma of his Roman franchise. Whether or no Timothy arrived in time to see the aged Apostle before his martyrdom we do not know, but it is pleasant to think that he did do so, and that his presence helped to comfort his old friend in his affliction, and to strengthen him in his last hours. It is evident that Paul and Timothy were closely associated with each other for many years, and Dr. Farrar points out that not only were two of the Apostle's epistles addressed to Timothy, but that he was associated with St. Paul in the superscription of five others; namely, I and II Thessalonians, II Corinthians, Philemon, and Colossians. Doubtless Timothy had some part in the conversions of the "Eternal City" during St. Paul's first imprisonment there, for at the close of the Apostle's second epistle to him, certain members of the church sent him their greetings, such as Eubulus, Pudens, Linus, and Claudia.

As to Timothy's latter end, I will quote Dr. Macduff once again:

We can accept for what it is worth the testimony of tradition, that on the occasion of a great festival to Diana (at Ephesus) in which Timothy endeavored to raise his protesting voice, he was made a victim to the fury of the frantic mob, who despatched him with clubs close to the gigantic temple of the goddess, and that his body was brought subsequently to Rome.

It is at Rome, in the magnificent basilica of "St. Pauls outside the walls," on the Ostian road, that we find an unpretentious shrine and a very plain altar bearing the single word "Timothei." This is situated in front of the high altar, and in juxtaposition to the tomb of the Apostle Paul, which latter is surmounted by a gorgeous baldachino or canopy reposing upon four most beautiful columns of oriental alabaster. I cannot conclude this sketch of St. Paul's companion, Timothy, better than by quoting once more the words of Dr. Macduff:

Here the ashes of the Apostle Timothy are said to rest. Strong is the temptation for once, not too exactly to demand or scrutinize authority for the truth of a legend in itself so beautiful, that these two honored servants of Christ, who had loved and labored, wept and prayed, sorrowed and rejoiced together, are now resting side by side, a true "family burying place," the father and his "own son in the faith."

Pas de Calais, France.

[TO BE CONTINUED]

HERBERT MELBOURNE.

BY EDWIN F. PARRY.

The Nelson family was cozily seated around the dining-room table, enjoying the evening meal. There were only four in the family—father, mother and two children. Both children were boys, aged respectively two and four years. Oscar Nelson had finished his day's labor in the printing office, and had received a hearty greeting from his young wife and little ones on his arrival at the comfortable yet modest home.

It was a happy little family. Since the marriage of the parents, nothing had occurred in the domestic affairs to mar their peace. True it was that there had been a temporary separation of something more than two years, during which time Oscar was performing missionary service in the land of his forefathers—Scandinavia, for he was an elder of the Church of Jesus Christ of Latter-day Saints, and his wife was a devout member of the same Church.

"Lena," remarked the husband, as he was nearing the completion of his supper, "this is Thursday—my regular evening for visiting as a teacher in my district. I expect Edward Jones will call for me in a few minutes. He has been appointed to labor with me as an acting teacher. I shall have to leave you alone with the children for an hour or so. I do not expect to be out very late."

"Yes, I remembered this was your evening for visiting," said Mrs. Nelson, "and I invited Lizzie Anderson to come and spend the evening with me for company."

"Well, now, if she is coming I feel tempted to remain at home to enjoy her company. She is such a sweet girl, and always

so interesting, you know," said Oscar in an effort to tease his wife a little.

But it was a weak attempt, and she simply replied, "O your company is not needed. Go and fulfil your duty. We have particular business of our own, and can get along just as well without you."

"I was only thinking of remaining for Edward's sake," Oscar added by way of explanation; "you know he has a sort of sly affection for Lizzie, but is almost too timid to assert it."

"Well, you might ask him to call here on your return, if you think best, and he can escort her home."

"A happy thought! I believe I shall," Oscar decided.

Just then a knock on the door was heard.

"That's Edward, I believe!" exclaimed Oscar. "Keep your seat, Lena, and finish your supper; I'm through with mine, and I'll go to the door."

"Ah, Edward, it's you; come in. How are you tonight? Please be seated—"

"I am too early, I fear. You haven't finished your supper; but go ahead; I can wait," said the visitor.

"Yes, I have just finished, and will be ready in a few minutes. My wife is always the last at the table—and the first, too—"

"Yes, Brother Jones, that's true," said the wife. "I have to be here first to wait on him and the children, and take what's left. Men are so helpless about the table—they have to be served like children. Won't you have something to eat with us—with me, rather?"

"Thank you, Sister Nelson, I have just been eating, and have no appetite for more," answered Mr. Jones.

"Brother Jones, where shall we make our calls tonight?" asked Oscar.

"Well, Brother Nelson, I believe you told me there were only two more families yet to be visited this month, unless you intend to call on Herbert Melbourne. You recollect you were asking me last week if I knew whether he and his mother had been visited lately. I was talking to James Allen yesterday. You know he was the leading teacher in our district before you were appointed, after your return from a mission. He told me he and his com-

panion used to visit Herbert's mother occasionally when they were pretty sure the son was not at home. They talked with Herbert a few times, he said, after he came home from college, but they did not like his cynical manner. It appears to me from what Brother Allen said, that Herbert was rather smart in asking puzzling questions; and he seemed to do it just to corner them on doctrines of the Church, and not for any enlightenment he was seeking. So they concluded he was too skeptical, and it was not worth their while to waste time with him, so the teachers kept clear of the house whenever they believed he was at home."

"That is just what I have suspected. Now, I believe Herbert is a pretty fine young man. You know him, don't you, Edward?" asked Oscar.

"O yes, I am slightly acquainted with him; but I never see him at meetings in the ward. I do not know much of his history."

"Well, I will tell you in brief about him. His parents were good Latter-day Saints. They had quite a large family of boys and girls. The children are now all grown up, and every one married except Herbert. The family was just fairly well-to-do. The children had a good common school education. Herbert is the youngest of the family, and as the other children left the home and started out in life for themselves, the father began to accumulate more means, and so he determined to give Herbert a collegiate education. Herbert was a studious boy and was highly pleased with the prospects of going to college. After finishing a four-year course in our University, here in Salt Lake, he went to the University of Michigan, at Ann Arbor, where, I understand, he graduated with high honors. He did intend to follow the profession of law, but for some reason he disliked it, and was somewhat undecided as to what he would follow. After his return home he taught school for awhile; but that was distasteful to him, and from that he went to a railway office, where he finally fell into a remunerative position which he still holds. His father died soon after his return from the east, and he has been living with and taking care of his mother ever since. He is very kind to his mother, and does everything to make her comfortable. But it appears that he has lost faith in the gospel, or, at any rate, has become very indiffer-

ent about it. All the other members of the family seem to be strong in the faith, but Herbert evidently is not interested in religion. I believe he is a good, moral young man, and have hopes that he will become interested in spiritual matters some day. There are always hopes for a young man who is morally clean. While he is an intelligent and well educated young man, he has not been educated spiritually. To be an intelligent Latter-day Saint, a person must study our doctrines. I believe that salvation is education. But that is only another way of expressing what the Prophet Joseph Smith said—that a man cannot be saved in his ignorance, and that we are saved only so fast as we gain knowledge. Herbert is bright enough to understand the gospel, and will appreciate its beauties if he once gets interested enough to investigate it.”

“Then, I think it would be well to visit him. He may need our visits more than some people in our district who are called upon every month. If he is willing to receive us as teachers we may be able to do him some good. We can at least show our good will towards him, and perhaps retain his friendship,” was Edward’s comment.

“That is how I feel about the matter. As to being made welcome at the house by him, I have no fears. Herbert is very gentlemanly in his manner—is quite sociable, too. As I have already told you, he is not interested in religion, and is somewhat inclined to ridicule it. Well, if you say so, we’ll go and visit him. I hope we will find him at home. I am ready to go at any time now, Edward.”

“I am at your service, Brother Nelson.”

A few words of prayer were offered; Oscar kissed his wife and babies, and the two men were off.

Happily they found Herbert Melbourne at home. He cordially invited them into the parlor, set chairs for them and bade them be seated, and before giving them a chance to state their errand, called to his mother, who was in the dining room adjoining, saying that teachers had called to see her, adding in the same breath, “I’m such a ‘hopeless infidel’ that they will not want to see me, so I would better retire.”

“No; we’ve come to visit you, Herbert,” protested Brother

Nelson. Of course, we want to visit your mother, too; but our special errand is to talk with you."

"Well, you are not like Allen and his companion. They gave me up long ago as lost, and took good care to come and visit mother when I was not at home. I believe they were a little afraid of me," added Herbert, with a laugh, "because I propounded so many questions which they could not answer. Perhaps you can solve the theological problems with which I am perplexed, so I shall give you a chance."

"If inability to answer your questions will frighten men away, we have cause to fear, for we don't pretend to be able to explain mysteries. As acting teachers in the Church, we have come to ask questions rather than to answer conundrums; and I will begin by asking you and your mother if you have any objections to us occupying a few moments of your time this evening in a heart-to-heart talk; and further, will you permit us to begin in our usual way as teachers, by offering prayer and singing a hymn?"

"I surely have no objections," answered Herbert, "unless you make your prayers too long. Have you any, mother?"

"None whatever. I am glad to have their visits, and I assure them that they are always welcome."

"I am not sure that you are acquainted with Brother Jónes, my companion, Sister Melbourne. Herbert has met him before, I believe," said Oscar by way of introducing his fellow teacher. "We have just recently been appointed to labor in this district."

"Well, you are welcome to come here as often as you find time," said Mrs. Melbourne.

"Yes," added Herbert, "if you can stand it, we can."

Brother Jones led in the prayer, and Brother Nelson led in the hymn. In fact, he sang the hymn almost entirely alone, his companion being a poor singer.

"That's pretty good singing, Oscar, you ought to join a minstrel troupe—excuse me, an opera troupe, I should say," exclaimed Herbert, beginning to fire off his shots of sarcasm.

But Oscar thought it best not to notice his sallies, and to proceed to business at once.

"We have come," he began, "to inquire into your spiritual condition, Herbert. As teachers in the Church, it is our mis-

sion to see that the members are attending to their duties as Saints, and to offer encouragement and counsel. We are expected to see to it that the members under our charge meet often to worship in public and see that there is no iniquity in the Church, and to look after the general welfare of all those under our care."

"I do not know that you consider me a member. I'm not much of a saint. I never go to meeting. Haven't paid tithing, and don't believe in many doctrines taught in the Church," explained Herbert.

"You were baptized, I presume, when eight years old, were you not?"

"O yes, and was ordained a deacon when about thirteen years of age, but have renounced everything religious of late years. I don't take any stock in it!"

"You have not renounced it in any formal way—you haven't been dealt with for your fellowship, have you?" queried Brother Nelson.

"No; simply let the Church alone, and it has left me alone—that's all," was the answer.

"Well, until you are formally dealt with, you are counted as a member—"

"A dead member, yes!"

"Would you mind stating what particular doctrines of the Church you object to?" requested Brother Jones who up to this time had said but very little.

"Well, about everything."

"You don't claim to be an infidel, do you?" asked Brother Nelson.

"Not exactly that. I am what you might call an agnostic. While I do not deny that there is a God, I do not know that there is such a being. Some people say they know that there is a God, when in truth it is only a belief they have. They do not seem to understand the difference between knowledge and faith," Herbert replied.

"Don't you think it is possible for one to get a knowledge of God—that is, to know that he exists?" further inquired Brother Nelson.

"If a person actually saw him, that, I consider, would be good

evidence that there was such a being. But I have never met any one who would admit that he ever saw God; and yet many of our preachers will testify most positively that they know he lives, and they attempt to describe his character, and so on."

"But don't you believe, Herbert, that it is possible for one to reach the conclusion that there is a Creator without actually seeing him?"

"Yes, he might do so, provided he were furnished with some tangible evidence—something that would demonstrate the fact beyond question."

"You want a mathematical demonstration?"

"Yes, something that would be conclusive."

"And what kind of demonstration would you consider as being conclusive?"

"I should say, seeing, or hearing, or feeling, would perhaps be the most substantial evidence one could have of the existence of anything, or of any being."

"Then you consider that we have only a knowledge of those things that appeal to our outward senses? You are conscious of the fact that our senses may be deceived, and also that there are other means of obtaining knowledge aside from our physical senses."

"Yes, I believe one can determine some facts from reason. You know in law there are two kinds of testimony that are accepted—direct evidence and circumstantial evidence. When we sense a thing, we have direct proof of its existence; conclusions deduced through reasoning are what might be regarded as indirect evidence, or proof."

"I understand that you have studied law, Herbert, and I believe you have stated it about right. Now let me ask you to apply your knowledge of the law in answering another question: Which is considered the best evidence, direct or circumstantial?"

"That is an unsettled question. It is difficult to determine. As you just remarked, our senses may be deceived, and witnesses may not tell the truth, while circumstances, it is claimed, never lie."

"Yes, that's true. You are well posted on questions of law, I see. I do not understand why you do not follow the profession.

Now you admit that circumstantial evidence is as good as direct evidence, do you?"

"Yes."

"Facts can be proved from circumstances to your satisfaction and acceptance?"

"Oscar, I can see the purpose you have in carrying on this inquisition. You've got me to admit that circumstantial evidence is conclusive, and now you are going to spring the proposition that the existence of a Creator is evident from circumstances. But you will have to show me yet, so go on. By the way, you would make a good prosecuting attorney. I'm surprised that you are not a lawyer. You'd better hang out your shingle or run for office of county attorney."

"Well, you know, a printer gets a smattering knowledge of law and nearly everything else. He picks it up as he picks up the types. Now, seriously speaking, don't you believe there is sufficient circumstantial proof of the existence of a Creator?"

"Well, mention some, and then perhaps I can better answer your question."

"Let me give you some of what are regarded as scientific proofs. You have been to college and studied science—"

"But you know science and religion never agree, and religious teachers have the presumption to ask a man to accept religious dogmas, even when they are in conflict with demonstrated scientific truths!"

"You do not mean ministers of our Church. We may see as we proceed, if science and true religion conflict. Truths are always in harmony with each other, and wherever there is a disagreement there is something wrong with what is taught as religion or as science. Before we proceed further, let me ask your mother if she will not take this comfortable rocker. Perhaps our discussion will not interest her, in that case she can just take a quiet little nap."

"O no, Brother Nelson, thank you, I am quite comfortable where I am; and I am interested in your conversation," said Sister Melbourne.

"Yes," added her son, "she's pleased when someone preaches religion to me. Well, perhaps I need it, if it is good for anyone, for I haven't got any in me. You know she preaches to me a good

deal, and I guess she's about come to the conclusion that I am an ungrateful son, and a hopeless skeptic—our former teachers came to that conclusion long ago, and quit visiting me."

"No, Herbert, I do not think you are ungrateful," replied the mother; "you've been a good son to me, and have always taken good care of your mother. Brother Nelson, he questions many things pertaining to our faith, but his heart is good, and he has very few bad habits."

"I'm pleased to hear that from his mother, and I believe it is all true. I have known Herbert for many years, and I find him possessed of good principles. In practice his religion is good so far as it goes. All he needs is a little more understanding of its theory, and then he will see the necessity of complying more fully with the gospel requirements. Say, Brother Jones, I do not want to do all the talking for us. You are my companion teacher, so do not let me monopolize all the time."

"O, you are doing well, so go on. I'll be the referee in this debate," urged Brother Jones.

"And I will be the interested audience," added Sister Melbourne.

"Yes, go ahead, Oscar; you were going to show me that science and superstition, which you call religion, can be harmonized," exclaimed Herbert.

"I may come to that part of the subject after awhile; but what I started to do was to give you scientific evidence of the existence of Deity. As a student you have observed that there is system in nature throughout the universe. The planets of our solar system revolve in perfect harmony, as do those of other systems that surround our own, so far as man can determine. The same beautiful harmony exists on the individual planets, taking our own as an illustration. We have the alternating seasons, recurring with un-failing regularity; we have the daily transition from darkness to light; and these changes not only afford variety, but they are necessary to our welfare. The same might be said of the mineral, the vegetable, and the animal kingdoms: they not only afford beauty to please the mind, but they, too, are for a purpose, and each one serves its own purpose most admirably. And when we inquire into the minutest details of the creations and phenomena of nature we

find evidences of design, evidences of the deepest wisdom. When we contemplate these wonderful things we are compelled to admit that nature has a great Designer—an allwise and all-powerful Creator and Controller.”

“Yes, I will admit all that. I believe in the God of nature. There must, of course, be some force that brought about these happy conditions; but that is as far as I can comprehend.”

“I am pleased to hear you acknowledge that you believe that much—so far so good. I think you will agree with me, also, respecting the character of the Creator, if you will consider the subject thoroughly. There are some persons who attempt to describe God as the natural forces of the universe. But such a theory will not account for what we know exists in the universe. The forces of nature are only the means in the hands of the Creator. Natural forces cannot reason and plan and carry out design. They must be directed by a higher intelligence to bring about the results that we see about us. In this part of the country we depend greatly upon irrigation of the soil to insure our food crops. Fortunately for us, we dwell in valleys surrounded by high mountains. The winter snows are stored in these mountains until they are needed by the farmer, then the heat of summer melts the snow and by the natural force of gravity the water is carried down the hillsides to be used by man as he may direct. What caused the mountains to be uplifted? we ask. The force of internal disturbances causes the upheaval. And what causes these eruptions? The force of pent-up fires beneath the earth’s crust, you answer. Then what causes those fires? We may not be able to tell—the force of friction, perhaps, as some claim. But no matter, we are compelled to acknowledge that the first cause that directed these forces to act must be an intelligence, because the whole train of causes and effects is acting in unison to bring about a result that is for a particular purpose; that is, to enable man to exist upon the earth. No matter what branch of nature we undertake to investigate, we find that all the wonderful forces of the universe are combined for the accomplishment of one grand purpose, and that is to make the happiness of man complete. I need but remind you that all races of people have a natural tendency to worship a Creator. To some extent they appreciate the beauties of creation, are led to admire

them, and, of course, to admire in a higher degree the Creator of them. In their simplicity and ignorance, of course, some of them are led to worship the forces of nature instead of the Director and Controller of those forces—the true Creator. But the fact serves to show that belief in Deity is universal and has been since time immemorial.”

“Oscar, you talk like a philosopher!” exclaimed Herbert provokingly; “‘Whence hath this man this wisdom?’ ‘Almost thou persuadest me to be a Christian.’ ‘Much learning doth make thee’—I wont say the rest. I’ll paraphrase the scripture and say ‘Much learning doth make thee wise.’”

“Thanks,” retorted Nelson; I am pleased to know that you are able to quote scripture so readily, though it is somewhat disjointed. Your sarcasm will persist in breaking out occasionally; but I do not mind, I’m nearly through with the subject—that is, for the present.”

“Excuse my interruption, Mr. Nelson,” apologized Herbert, “it seems to be my nature to make such thrusts. I’ll try not to ‘break out’ again.”

Salt Lake City, Utah.

[TO BE CONTINUED.]

TRUTH’S DESTINY.

(*For the Improvement Era.*)

In truth’s mighty battle, ye hosts of the Lord,
Your triumph shall come without carnage or sword,
The foe, it is true, is abroad in the land,
But he carries his own swift defeat in his hand.
Let the slanderer rail with his finger of scorn,
For his boast shall go down e’er his triumph is born.
Let the foe do his worst, every shaft he has sped
Shall return with a curse on his own guilty head.
Our victory’s sure, though we waste not a breath,
For Error and Sin worketh sorrow and death.
So cleave to the truth which descends to our view,
Though her cause is obscure and her patriots few.
For Truth, born of heaven, Jehovah her friend,
The nations her field, and their conquest her end,
Shall march to her throne with a triumph complete,
With the earth and her enemies under her feet.

Salt Lake City, Utah.

THEO. E. CURTIS.

THE PHILOSOPHERS ON CONDUCT.

BY MILTON BENNION, PROFESSOR OF PHILOSOPHY, UNIVERSITY
OF UTAH.

III.

SOCRATES—XENOPHON.*

FROM BOOK I.

He would hold discourse from time to time, on what concerned mankind, considering what was pious, what impious; what was becoming, what unbecoming; what was just, what unjust; what was sanity, what insanity; what was fortitude, what cowardice; what a state was, and what the character of a statesman; what was the nature of government over men, and the qualities of one skilled in governing them; and touching on other subjects, with which he thought that those who were acquainted were men of worth and estimation, but that those who were ignorant of them might justly be deemed no better than slaves.

* * * *

When he was a member of the senate, and had taken the senator's oath, in which it was expressed that *he would vote in accordance with the laws*, he, being president in the assembly of the people when they were eager to put to death Thrasyllus, Erasinides, and all the nine generals, by a single vote contrary to the law, refused, though the multitude were enraged at him, and many of those in power uttered threats against him, to put the question to the vote, but considered it of more importance to observe his oath than to gratify the people contrary to what was right, or to seek safety against those who menaced him; for he thought that the gods paid regard to men, not in the way in which some people suppose, who imagine that the gods know some things and do not know others, but he considered that the gods know all things, both what is said and what is done, and what is meditated in silence, and are present everywhere and give admonitions to men concerning everything human.

* * * *

It also seems wonderful to me that any should have been persuaded that, Socrates corrupted the youth. Socrates, who, in addition to what has been said,

* Extract from Xenophon's *Memorabilia of Socrates*. Watson's Translation. Published by George Bell & Sons, London.

of him, was not only the most rigid of all men in the government of his passions, and appetites, but also most able to withstand cold, heat, and every kind of labor, and besides so inured to frugality, that, though he possessed very little, he very easily made it a sufficiency. How, then, being of such a character himself could he have rendered others impious, or lawless, or luxurious, or incontinent, or too effeminate to endure labor? On the contrary he restrained many of them from such vices, leading them to love virtue, and giving them hopes that if they would take care of themselves, they would become honorable and worthy characters. Not indeed that he ever professed to be an instructor in that way, but by showing that he was himself such a character, he made those in his society hope that by imitating him, they might become such as he was.

* * * *

But I think that young men who exercise their understanding, and expect to become capable of teaching their fellow-citizens what is for their interests, grow by no means addicted to violence, knowing that on violence attend enmity and danger, but that, by persuasion, the same results are attained without peril, and with good will; for those who are compelled by us, hate us as if despoiled of something, while those who are persuaded by us, love us as if they had received a favor.

* * * *

To the gods he simply prayed that they would give him good things, as believing that the gods knew best what things are good; and those who prayed for gold, or silver, or dominion, or anything of that kind, he considered to utter no other sort of request than if they were to pray that they might play at dice, or fight, or do anything else of which it is quite uncertain what the results will be.

When he offered small sacrifices from his small means, he thought that he was not inferior in merit to those who offer numerous and great sacrifices from ample and abundant means; for he said that it would not become the gods to delight in large rather than in small sacrifices; since if such were the case, the offerings of the bad would oftentimes be more acceptable to them than those of the good; nor would life be of any account in the eyes of men, if oblations from the bad were better received by the gods than oblations from the good; but he thought that the gods had most pleasure in the offerings of the most pious. He also used to quote, with approbation, the verse,

Perform sacrifices to the gods according to your ability,

and use to say that it was a good exhortation to men, with regard to friends and guests. and all other relations of life, *to perform according to their ability.*

* * * *

So frugal was he, that I do not know whether any one could earn so little by the labor of his hands, as not to procure sufficient to have satisfied Socrates. He took only so much food as he could eat with a keen relish; and to this end he came to his meals so disposed that the appetite for his meat was the sauce to it. Every kind of drink was agreeable to him, because he never drank unless he was thirsty.

* * * *

Is it not the duty of every man to consider that temperance is the foundation of every virtue, and to establish the observance of it in his mind before all things? For who, without it, can either learn anything good, or sufficiently practice it? Who, that is a slave to pleasure, is not in an ill condition both as to his body and his mind? It appears to me * * that a freeman ought to pray that he may never meet a slave of such a character, and that he who is a slave to pleasure should pray to the gods that he may find well disposed masters; for by such means only can a man of that sort be saved.

* * * *

You, Antipho, seem to think that happiness consists in luxury and extravagance; but I think to want as little as possible is to make the nearest approach to the gods; that the Divine nature is perfection, and that to be nearest to the Divine nature is to be nearest to perfection.

FROM BOOK 2.

The following paragraph is from an address by Virtue, represented as a female figure, to Hercules:

I will not deceive you * * with promises of pleasure, but will set before you things as they really are, and as the gods have appointed them; for of what is valuable and excellent, the gods grant nothing to mankind without labor and care; and if you wish the gods, therefore, to be propitious to you, you must worship the gods; if you seek to be beloved by your friends, you must serve your friends; if you desire to be honored by any city, you must benefit that city; if you long to be admired by all Greece for your merit, you must endeavor to be of advantage to all Greece; if you are anxious that the earth should yield you abundance of fruit, you must cultivate the earth; * * or if you wish to be vigorous in body, you must accustom your body to obey your mind, and exercise it with toil and exertion.

FROM BOOK 3.

The best men, and those most beloved of the gods, he [Socrates] observed, were those who in agriculture performed their agricultural duties well, those who, in medicine, performed their medical duties well, and those who, in political offices, performed their public duties well: but he who did nothing well, he said, was neither useful for any purpose nor acceptable to the gods.

FROM BOOK 4.

* * He showed that men of the best natural endowments, possessed of the greatest strength of mind, and most energetic in executing what they undertake, become, if well disciplined and instructed in what they ought to do, most estimable characters, and most beneficent to society, (as they then performed most numerous and important services,) but that if uninstructed, and left in ignorance, they proved utterly worthless and mischievous; for that, not knowing what line of conduct they ought to pursue, they often entered upon evil courses,

and being haughty and impetuous, were difficult to be restrained or turned from their purpose, and thus occasioned very many and great evils.

* * * *

Socrates was never in haste that his followers should become skilled in speaking, in action, or in invention, but, previous to such accomplishments, he thought it proper that a love of self-control should be instilled into them; for he considered that those who had acquired those qualifications were, if devoid of self-control, only better fitted to commit injustice and to do mischief.

* * * *

He that orders and holds together the whole universe in which are all things beautiful and good, and who preserves it always unimpaired, undisordered, and undecaying, obeying his will swifter than thought and without irregularity, is himself manifest only in the performance of his mighty works, but is invisible to us while he regulates them.

* * * *

FROM BOOK 5.

* * I consider that those live best who study best to become as good as possible; and that those live with most pleasure who feel the most assurance that they are daily growing better and better.

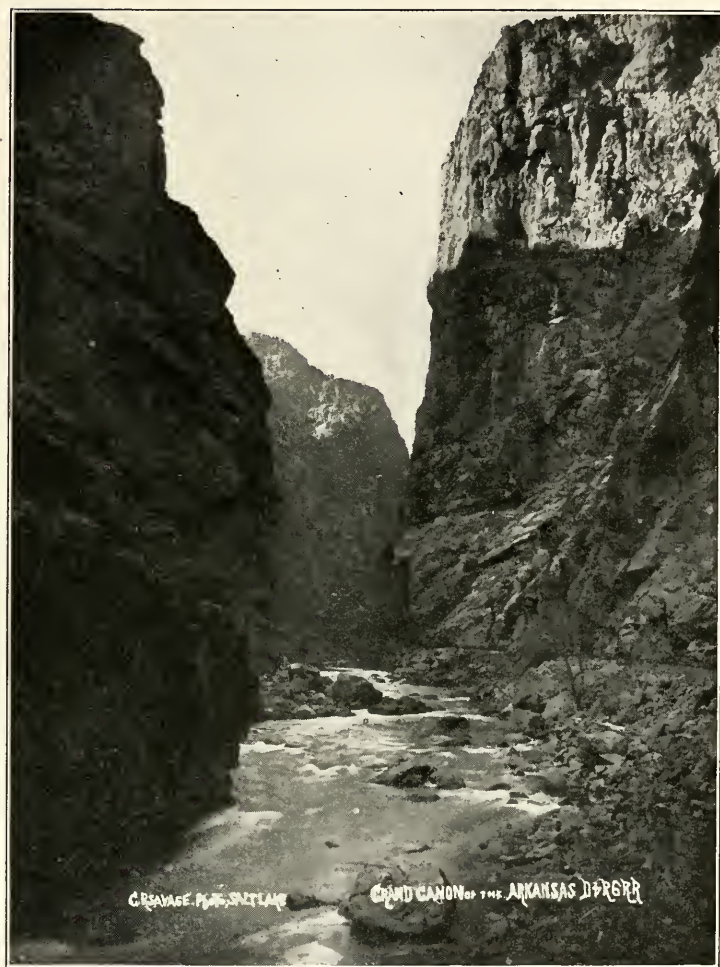
* * * *

It is indeed acknowledged that no man of all that are remembered, ever endured death with greater glory [than Socrates]; for he was obliged to live thirty days after his sentence, * * and during that time he was seen by all his friends living in no other way than at any preceding period; let it be observed throughout all the former part of his life he had been admired beyond all men for the cheerfulness and tranquility with which he lived.

* * * *

Of those who knew what sort of a man Socrates was, such as were lovers of virtue continue to regret him above all men, even to the present day, as having contributed in the highest degree to their advancement in goodness. To me, such as I have described him, so pious that he did nothing without the sanction of the gods; so just, that he wronged no man even in the most trifling affair, but was of service in the most important matters to those who enjoyed his society; so temperate that he never preferred pleasure to virtue; so wise that he never erred in distinguishing better from worse, needing no counsel from others, but being sufficient in himself to discriminate between them; so able to explain and settle such questions by argument; and so capable of discerning the character of others, of confuting those who were in error, and of exhorting them to virtue and honor, he seemed to be such as the best and happiest of men would be. But if any one disapproves of my opinion, let him compare the conduct of others with that of Socrates, and determine accordingly.

Forest Dale, Utah.



[Photo by C. R. Savage.]

In the Rocky Mountains.
Grand Canyon of the Arkansas, on the Rio Grande Railroad.

MY THREE INVISIBLE COMPANIONS.

BY PRESIDENT W. A. HYDE, OF THE POCA TELLO STAKE OF ZION.

THE TEMPTER.

O thou incarnate, invisible one, ordained of Hell, and permitted of Heaven,—unloved yet inseparable soul-companion, single or innumerable, yet one and the same in essence and object,—I would speak with thee.

Thee I know,—yet know not; feel,—yet feel not; hear,—yet hear not, but thou must know and feel and hear: now I marshal my soul that I may accuse thee, thou minister and plenipotentiary of evil!

Thy mission is destruction, and the end of thy counselings is death. Thou settest thy snare for the child, and the little one shall not escape thee. Scarce had I laid aside the swaddling clothes of the prattler, and donned the vestments of reason, ere thou didst stand by the way to lead me. Thou didst put forth the hand of gentleness and thy words were sweet as honey; yet in thy heart was no pity, and hate welled up in thy bowels as a spring of bitterness. Thou didst set my hands to do evil, and I understood thee not. Thou didst put me to play with flowers, the thorns whereof pricked me, but thy face was covered and thy smile I did not see.

O thou arch magician, by what master tricks of necromancy hast thou shared my way through these long years unrebuked. Thou didst come dancing to me in my youth, suiting thy airy lightness to my playful soul, and bravely with wide-open eyes I followed thee, I knew not whither. At thy sportive nod, I cast aside my shield of prudence, and thou didst hurl thy javelin to my center.

I cried aloud in my hurt, but the darkness enveloped thee, and I heard thee not till the wound was healed, when thou didst come with modesty and gently did begin again to woo me.

O that I might see thee, to know thee; come from the shadow of thy hiding place, that I may hate thee.

Who has given thee the key of my heart?—therein are my treasures; and of my mind, for therein are my powers; yet thou plannest while I sleep, the battle of the morrow. The weak places of the citadel, thou hast discovered, and my soul shall be delivered up to thee; thou lookest upon my clean hands and laughest in glee, for these shall be soiled in the battle.

Thou wast never a child nor youth, only as similitude has made thee such; ancient and modern arts thou dost possess, and thy cunning has been wrought out through many generations. Upon thy tongue is childish thought for childish mind, and thou reasonest keenly with the philosopher.

At the noon of time thou didst stand before a God, and thy words were the wisdom of evil; and now in my manhood, when many wounds have made me fear, and many snares have taught me caution, thou comest ever in new guise.

Thou liest in ambush, thou arguest, thou disclaimest, thou arrayest my mind against itself, and in my confusion thou takest me. Thou art never ashamed and dost never tire. Resisted, thou dost flee, to return again when I weary of watching. Ten thousand plans dost thou conceive, and thy plots are numberless. When I gird myself with righteousness thou art near me, and thine eye piercest mine armor. When I pray, thou addest thine unction; when I would give, thou biddest my heart rejoice at my charity; thou revealest to my left hand what my right hand doeth, and giveth me pride in mine uprightness. Where shall I escape thee when thou makest evil of my good? Only in the bondage of evil have I freedom from thee, for then dost thou stand apart and joy at my overthrow.

I would that resistance might thwart and defeat thee entirely. Would that mine ears could be locked to thy whisperings: O my soul, listen not to this dealer in lies.

Yet thou art not wholly victorious; for my soul abhorreth thee; and thou art not wholly devoid of good, for thou hast taught

me fear. Thou settest up against the truth, thy plausible lies, and my choice has taught me wisdom. Among thy traps and pits I walk with prudence, lest I fall in them. I set a watch upon my towers, that thou come not in the night upon me. I bend mine ear to the Good Spirit, and open mine ear to his whisperings, that thou mayest not beguile me; yea, I search for the rock, that my feet may stand securely.

Yet shall I not boast of strength in thy presence, for thine ears hear my vanity, and straightway thou settest a host to gird me about; rather shall I fear my God and trust in him, for he alone can deliver me.

THE GUARDIAN.

O my soul, be thou comforted, and be thou not afraid, fear God and him only, for his salvation is sure, he shall deliver thee.

He setteth one as a watchman over thee; in his hand is strength, and valor and wisdom are in him, and he shall be a bulwark and rock of defense against thine enemy.

My soul, be thou not dismayed,—gird up thy loins in strength. Let thine ear hear and thine heart understand.

Angel Guardian, hear thou my words while my soul communes with thee. I have heard thy voice, and I know that thou art. Thou dost counsel good, and thy paths are righteous, for God hath commissioned thee. Strength is in thine arm and authority in thy presence, and none shall lay hand upon me to harm me. Thou sittest as a watchman upon the tower and thou beholdest mine enemies. Thou hedgest me round about, that my tabernacle be not delivered to Satan, and my soul to the Adversary.

When an infant thou didst know me, and when a child thou wast near me, and didst put forth thine hand to shield me. When my feet walked in dangerous paths, thou didst guide me safely so that I perished not: thou hast been very tender unto me. While I slept, thou hast communed with my spirit, and in the silence of the night thou hast warned me.

Thou rejoicest in my righteousness and sorrowest at my evils. Thou goest into my closet with me and seest me pray, and in the secret places of my sins thou hast observed me. Let mine eyes be covered up, and my face be ashamed that thou hast seen.

When thick dangers threaten, thou speakest to my spirit in warning, and happy am I if I hear and heed the words of thy counsel; yea, may my spirit hear thy voice and know it, as the sheep the shepherd. Yea, I would be constrained of good, but thou constrainest not: thou deliverest the body from evil, that the adversary lay not his hand upon it, but my judgment thou takest not away. Thou guardest the gates of my tabernacle, and my temple thou defendest, that the unholy enter not, but the sanctuary of the conscience thou dost not invade. Let confusion come upon me, and sorrow and defeat be my portion, when I shall offend and dismiss thee. By my bended knee, know thou my humility and repentance, and desert me not. O, consider my mortality, for I am of the earth; my spirit would fly with thee and be delivered, but my soul awaiteth the deliverance of my Redeemer. O my soul, awake and consider,—stretch forth thine hand that happily thou mayest feel, open thine ear that thou mayest hear. O my companion, turn thou not from me for my follies, but walk with me to the end; then may I clasp thy hand and see thee and know thee again, brother and angel companion of my soul.

THE GOOD SPIRIT.

Bow down, my soul, in humility, let fear come upon me; let my heart tremble because of my transgressions, for thine eye is upon me and thou hast known my follies.

Thou searchest my inmost parts; yea thou knowest the deep things, and ascendest into the uttermost bounds of the universe.

Spirit of Truth, unknowable power and influence of Deity, let me speak in humility that I be not condemned.

My heart rejoices in the love of my Redeemer, yea he has greatly blessed me, and his hand has not been withholden. By his grace hath he wrought out my salvation, and mercy is in his heart, and the law of kindness upon his lips.

He looketh upon his sons and daughters and considereth them, yea, he neglecteth not any of them.

He lighteth a flame in the heart, he putteth his Spirit there as a light; yea it shall be a lamp to his path all his days.

The things of old are known unto thee, and thou knowest the future also; the secrets of the earth are thine, and the stars hold

not back their mysteries; thou seest beyond the curtains, and thine eye piercest the deep.

Thy mouth is full of wisdom, and righteous counsels proceed from thee. Thou puttest thy words into my mouth, yea, my mind is illuminated, and thou makest me to know the peaceable things. My soul testifieth, yea, it beareth witness; thou looseneth my tongue to speak eloquence, and maketh my words to convert the ungodly; yea, I stand before the unbeliever and am not ashamed, for thou hast written the law of redemption upon my heart. My spirit looketh into the past and knoweth its beginning, and the future thou hast not withheld; yea, intelligence is its seed, and truth the root of it. Thou makest me a son of God, yea thou puttest Divinity in me. Out of the immensity of the past am I come, and the future shall not restrain me; thou biddest me to grow, and quickenest my heart with the power of the infinite. Thou watchest over my soul as the mother over her infant. In thy love thou chidest me, and thy reproof bringeth sorrow to my heart. Thou dost strive with my soul, and dost bear with forgiveness my weaknesses; thou whisperest patience and fortitude; thou givest me faith to stand. Thou rebukest the adversary of my soul, when he would slay me, and circlest me about with the strength of a legion.

O my soul, remember the law of righteousness, and go not in the way of evil. Stay thou not in the path of transgression, lest I be smitten for mine evils, and the light depart from me. Who shall bear thy sharp words, and the words of thine anger who shall endure, for they burn as an iron from the forge?

Leave me not to mine enemies; be merciful, O Lord, let thy Spirit strive with me yet awhile.

“Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.”

Pocatello, Idaho.

SOME UTAH BIRDS.

BY CLAUDE T. BARNES, M. S. P. R., MEMBER NATIONAL ASSOCIATION AUDUBON SOCIETY.

V—ARKANSAS FLYCATCHER.

(*Tyrannus Verticalis*.)

He hath no friends but what are friends for fear;
Which, in his dearest need, will fly from him.

—SHAKESPEARE: *Richard III.*

The previous articles in this series have been, for the most part, on different members of the family *Icteridae*—Orioles,—we having considered the Western Meadow Lark, the Redwing Blackbird and Bullock's Oriole. We shall, therefore, for the present, at least, pass the following Utah members of the same family: the Bobolink (*Dolichonyx oryzivorus*), the Yellow Headed Blackbird (*Xanthocephalus Icterocephalus*) and Brewer's Blackbird (*Scolecophagus cyanocephalus*),—all of them being interesting species but not sufficiently unlike their brothers already written upon, to merit separate treatment.

We come, then, to a new family, the *Tyrannidae*, or Tyrant Flycatchers, which are found only in the New World. There are numerous sub-families; but the only one that belongs to North America is the *Tyranninae*. After considerable research, I find in Utah the following representatives of this sub-family: the Kingbird (*Tyrannus carolinensis*), the Arkansas Flycatcher (*Tyrannus verticalis*) the Ash-throated Flycatcher (*Myiarchus crinitus cinerascens*); Say's Pewee (*Sayornis sayus*); the Olive Sided Flycatcher (*contopus borealis*); the Western Wood Pewee (*contopus virens richardsoni*); the Little Flycatcher (*Empidonax Pusillus*); the

Western Yellow-bellied Flycatcher (*Empidonax flaviventris difficilis*) and Wright's Flycatcher (*Empidonax obscurus*). Of these the Black-headed Kingbird and the Ash-throated Flycatcher are fairly common; but the most numerous bird of this family in our intermountain valleys is the Arkansas Flycatcher, which it is the purpose of this article to discuss.



Arkansas Flycatcher.

In view of the fact that the Arkansas Flycatcher has many near relatives in Utah, a close description of him is opportune. It may be said, however, that if you stroll beside the roadside trees and look through your opera glasses at what the boys call a "Kingbird" you are likely to discover an Arkansas Flycatcher.

The photograph herewith faithfully delineates the outline of

the bird, which suggests at once aggressiveness and pugnacity. The general color aspect, above, is lead or light ash, on the head and neck, olivaceous ash on the back, brownish ash on the rump and brownish black on the tail. The outer webs and the shafts of the side tail feathers are white; and all of the tail feathers are tipped with light brown. The whole tail is long and slightly forked.

The wings are brown, though the basal inner webs of the primaries and secondaries and a marginal part of the outer webs of the tertials, are whitish.

By parting the feathers on the top of the head, we find a crimson crest which is yellowish before and behind. The black bill is fitted with a tiny hook at the end.

The region about the eye and the throat is pale ash color like the back neck; the breast is olivaceous yellow; the abdomen, lemon yellow and the under tail coverts the same color, though of a more whitish cast.

The under tail is blackish brown with a pure white stripe running down each side—the outer margins of the outer feathers. The under wings are ashy brown and the feet are black with the exception of the connecting lines of the *scutellæ* (scale plates) which are gray.

The three outer wing quills are sharply cut away at the extremities; and the third and fourth feathers are longest. The whole length of the bird is eight and a quarter inches.

The Arkansas Flycatcher is distributed quite plentifully over that territory between the high central plains and the Pacific, though a few accidental specimens are taken in the Eastern states.

In Utah, the males arrive in May, the females coming soon afterward; and all depart again in October.

The habits of this bird are extremely conspicuous and interesting. The whole family seems to be engaged in a perpetual broil, though I am inclined to believe that the conflicts are good natured and incited by a mere love of encounter. When other birds, however, approach the tree which the flycatchers have chosen, the attack becomes one of fierce hatred and daring. Even the great Swainson hawk, then, flees from the onslaught of the flycatcher into whose domain he had chanced to make a customary self-confident incursion; and, often, he is pestered for half a mile

before the valorous birds leave him. Still, in some of our Utah lanes, where many feathered varieties fill the air with chirping and song, the flycatcher permits English sparrows, meadow larks, mourning doves, Bullock's orioles, and purple finches to alight upon the lower limbs of his tree, contenting his tyrannical nature by keeping clear the upper branches from which he overlooks all. The farmer who keeps many chickens will do well to let the kingbirds occupy the barnyard tree, for though hawks may miss the gun, they always get a bothersome reception from the flycatchers.

In fact one of the easiest means of detecting the presence of kingbirds is by noticing their fights. If, upon approaching a tree several hundred yards away, one see two birds shoot out suddenly from its branches, struggle in the air and then calmly return, one may be certain that the belligerents are kingbirds. The very name of these birds—"flycatchers"—carries with it the unmistakable import that they spend a good deal of their time in the air. Sometimes, when a desperate encounter is on, two birds will clutch each other and fall fighting to the ground where they continue in true sparrow fashion; but by far the more conflicts begin and end while the combatants are on the wing.

It is difficult to appreciate the calling of the flycatcher's discordant, clicking warble, which Nuttall says resembles "tsh'k-tsh'k-tshivait," a song, for in fact there is more clamorous squawk than melody about the noise it constantly utters.

Matthews, however, puts his stridulous notes in music as follows:



Early in the morning when the grass is still crisp with dew, the kingbird seems to say, "Wake-up, wake-up, lazy, cur, cur-r-r, cur-r-r!;" but aside from these rasping twitters he cannot be said to be capable of song.

As these birds are found in almost every fertile portion of Utah, we can expect to chance upon their nests anywhere—in the barnyard locust, the lone apple tree, the peach tree, the big box elder trees, or in the mountain oaks. It seems to suit the tyrannical inclinatio

of the kingbird to occupy a lone tree or a solitary clump of trees, for thereby his dominance is facilitated.

The nest is constructed of twigs, coarse grasses, wool and lichens, the whole being lined with hair; and it may rest in the crotch of the tree or upon a limb. The eggs, about four in number, are an inch long and of crystalline whiteness marked with dashes of reddish and purplish brown near the larger end.

The economic importance of this bird is seldom appreciated, for few realize that ninety per cent of its food consists of insects gathered from among myriads of May beetles, click beetles, wheat and fruit weevils, grasshoppers, and leaf hoppers. The kingbird has been accused of destroying bees; but the Biological Survey examined 281 stomachs finding that only 14 contained bees, 50 in all, 40 drones, 4 workers and 6 undetermined. Ten per cent of the kingbird's food consists of small fruit such as elder berries, blackberries, and wild cherries.

The young are fed on crickets and grasshoppers, one bird being capable of devouring over a hundred in a single day. Of interesting habits, of great service to man, the Arkansas Flycatcher with his kindred truly merit the protection our Utah statute affords.

Salt Lake City, Utah.

THANKSGIVING.

Makes you feel so fresh and bloomin',

When the Autumn days are here,

Old leaves fallin' winds a blowin',

Keeps you full o' mirth and cheer.

Like to go along a kickin'

Of the dead leaves on the street,

Feel like gettin' out and hollerin',

'Cause thanksgivin' soon we'll greet.

Want to get right out a bracin'

All the storms whene'er they come,

Makes you feel like you're a'racin'

'Long life's race track's busy hum.

Makes you like your lessons better,

Feelin' Autumn's frosty breath.

Helps you ge a little wetter,

When the snows bring summer's death.

Yes, Thanksgivin' time's a comin',

With its turkeys, pies and fun,

And we all rejoice together,

When we think our best we've done;

But there's room for much improvement,

As we weigh each slight mistake,

And we gather 'round the table,

Of its bounties to partake.

Then we feel to ask the Father,

While our hearts are full o' cheer,

That he'll help us in achieving

Better deeds from year to year.

Heber, Utah.

SARAH M. WILLIAMS.

SELF-CONTROL.*

BY WILLIAM GEORGE JORDAN.

VI.—THE GREATNESS OF SIMPLICITY.

Simplicity is the elimination of the non-essential in all things. It reduces life to its minimum of real needs; raises it to its maximum of powers. Simplicity means the survival,—not of the fittest, but of the best. In morals it kills the weeds of vice and weakness so that the flowers of virtue and strength may have room to grow. Simplicity cuts off waste and intensifies concentration. It converts flickering torches into searchlights.

All great truths are simple. The essence of Christianity could be given in a few words; a lifetime would be but continued seeking to make those words real and living in thoughts and acts. The true Christian's individual belief is always simpler than his church creed, and upon these vital, foundation elements he builds his life. Higher criticism never rises to the heights of his simplicity. He does not care whether the whale swallowed Jonah, or Jonah swallowed the whale. Hair-splitting interpretation of words and phrases is an intellectual dissipation he has no time for. He cares naught for the anatomy of religion; he has its soul. His simple faith he lives,—in thought and word and act, day by day. Like the lark he lives nearest the ground; like the lark he soars highest towards heaven.

The minister whose sermons are made up merely of flowers of rhetoric, sprigs of quotation, sweet fancies and perfumed

* From *Self-Control; its Kingship and Majesty*. Copyright 1889 and 1905 by Fleming H. Revell Company.

commonplaces, is—consciously or unconsciously posing in the pulpit. His literary charlotte-russes, sweet froth on a spongy, pulpy base, never helped a human soul,—they give neither strength nor inspiration. If the mind and heart of the preacher were really thrilled with the greatness and simplicity of religion, he would, week by week, apply the ringing truths of his faith to the vital problems of daily living. The test of a strong, simple sermon is results,—not the Sunday praise of his auditors, but their bettered lives during the week. People who pray on their knees on Sunday and prey on their neighbors on Monday, need simplicity in their faith.

No character can be simple unless it is based on truth,—unless it is lived in harmony with one's own conscience and ideals. Simplicity is the pure, white light of a life lived from within. It is destroyed by any attempt to live in harmony with public opinion. Public opinion is a conscience owned by a syndicate,—where the individual is merely a stockholder. But the individual has a conscience of which he is sole proprietor. Adjusting his life to his own ideals is the royal road to simplicity. Affectation is the confession of inferiority; it is an unnecessary proclamation that one is not living the life he pretends to live.

Simplicity is restful contempt for the non-essentials of life. It is restless hunger for the non-essentials that is the secret of most of the discontent of the world. It is constant striving to outshine others that kills simplicity and happiness.

Nature, in all her revelations, seeks to teach man the greatness of simplicity. Health is but the living of a physical life in harmony with a few simple, clearly defined laws. Simple food, simple exercise, simple precaution will work wonders. But man grows tired of the simple things, he yields to subtle temptations in eating and drinking, listens to his palate instead of to Nature,—and he suffers. He is then led into intimate acquaintance with despepsia, and he sits like a child at his own bounteous table, forced to limit his eating to simple food that he scorned.

There is a tonic strength in the hour of sorrow and affliction, in escaping from the world and society and getting back to the simple duties and interests we have slighted and forgotten. Our world grows smaller, but it grows dearer and greater. Simple

things have a new charm for us, and we suddenly realize that we have been renouncing all that is greatest and best, in our pursuit of some phantom.

Simplicity is the characteristic that is the most difficult to simulate. The signature that is most difficult to imitate is the one that is most simple, most individual and most free from flourishes. The bank note that is the most difficult to counterfeit successfully is the one that contains the fewest lines and has the least intricate detail. So simple is it that any departure from the normal is instantly apparent. So is it also in mind and in morals.

Simplicity in act is the outward expression of simplicity in thought. Men who carry on their shoulders the fate of a nation are quiet, modest, unassuming. They are often made gentle, calm and simple by the discipline of their responsibility. They have no room in their minds for the pettiness of personal vanity. It is ever the drum-major who grows pompous when he thinks that the whole world is watching him as he marches at the head of the procession. The great general, bowed with the honors of many campaigns, is simple and unaffected as a child.

The college graduate assumes the airs of one to whom is committed the wisdom of the ages, while the great man of science, the Columbus of some great continent of investigation, is simple and humble.

The longest Latin derivatives seem necessary to express the thoughts of young writers. The world's great masters in literature can move mankind to tears, give light and life to thousands in darkness and doubt, or scourge a nation for its folly,—by words so simple as to be commonplace. But transfigured by the divinity of genius, there seems almost a miracle in words.

Life grows wondrously beautiful when we look at it as simple, when we can brush aside the trivial cares and sorrows and worries and failures and say, "They don't count. They are not the real things of life; they are but interruptions. There is something within me, my individuality, that makes all these gnats of trouble seem too trifling for me to permit them to have any dominion over me." Simplicity is a mental soil where artifice, lying, deceit, treachery and selfish, low ambition cannot grow

The man whose character is simple looks truth and honesty so straight in the face that he has no consciousness of intrigue and corruption around him. He is deaf to the hints and whispers of wrong, that a suspicious nature would suspect even before they existed. He scorns to meet intrigue with intrigue, to hold power by bribery, to pay weak tribute to an inferior that has a temporary inning. To true simplicity, to perceive a truth is to begin to live it, to see a duty is to begin to do it. Nothing great can ever enter into the consciousness of a man of simplicity and remain but a theory. Simplicity in a character is like the needle in a compass,—it knows only one point, its North, its ideal.

Let us seek to cultivate this simplicity in all things in our life. The first step toward simplicity is “simplifying.” The beginning of mental or moral progress is always,—renunciation or sacrifice. It is rejection, surrender or destruction of separate phrases of habit or life that have kept us from higher things. Reform your diet and you simplify it; make your speech truer and higher and you simplify it; reform your morals and you begin to cut off your immorals. The secret of all true greatness is simplicity. Make simplicity the keynote of your life and you will be great, no matter though your life be humble and your influence seem but little. Simple habits, simple manners, simple needs, simple words, simple faiths,—all are the pure manifestations of a mind and heart of simplicity.

Simplicity is never to be associated with weakness and ignorance. It means reducing tons of ore to nuggets of gold. It means the light of fullest knowledge; it means that the individual has seen the folly and nothingness of those things that make up the sum of the life of others. He has lived *down* what others are blindly seeking to live *up* to. Simplicity is the sun of a self-centered and pure life,—the secret of any specific greatness in the life of the individual.

(TO BE CONTINUED.)

IN THE BUSINESS OF THE LORD.

BY ELDER D. H. FOWLER, ASSISTANT EDITOR OF "LIAHONA, THE
ELDERS' JOURNAL."

The world is getting better. One of the greatest evidences of it is the contrivances that men are continually bringing into use for the saving of time and energy.

Only a few years ago the cured can of meat was about the only product of the packing house. Now there are side-products that form a great asset to the business. The sinews and hoofs are made into fertilizers to bless the farmer; the joint-oils, into lubricants for the driver's wheel; certain fats are transformed into a fair substitute for butter, oleomargarine; the horns go to the cutler's, and the hair finds a place in the plasterer and mason's trade. So, too, in the manufacture of most other things that the world needs, as well as in farming, fruit-growing, and the like, a greater or less saving in materials and products is effected.

The same is true in the world of labor. Time was when myriads of hands were employed in making cloth that is now produced by a fraction of the number, by the use of time-saving machinery. In all lines of the world's work, man's will dictates the turning out of man's necessities through the inventions of genius, whereas toilsome labor used to do it by sheer human strength. Great blocks of stone and other building materials had to be laboriously raised into place by a multitude of human hands; now one human finger presses a button, and harnessed electricity or steam hoists ponderous masses aloft with ease. A given number of men can now do infinitely more towards the great task of subduing the earth than they could a few decades ago. Which,

in the broader sense, is the only business of man, and the one for which the Creator put him on the earth—to subdue it, and make himself in the process.

The reason why I think that this trend of things, this tendency to conserve energy, is an evidence of the world's getting better, is because it is more like the business of the Lord. We see all around us how this invention and that has been made to do wonderful things, how by the use of it three or four, or perchance a hundred, times the amount of time or power can now be saved over the old way, by bringing the new machine to bear. But so few of us, perhaps, ever sense the deeper significance of it all. We do not always look far enough to see the overshadowing hand of the great Maker of the universe in it. When we do, we must see that the multitude of force-saving devices that are daily being worked out and brought into play upon the business of the world, is making the world gravitate toward the way the Lord has of doing things.

In other words, the Lord is the greatest conserver of energy there is. And his designs and methods of accomplishing things are the most perfect and energy-saving that we know of.

For, in the economy of God there is no waste.

In the economy of men there used to be a multifarious waste, now we have found out more about the nature of God's handiwork, and so can save more time and world-force.

There is mention made in the scriptures, something about the "preparation of the Lord" in the last days. It seems to me that this tendency of the present day to conserve energy in the mighty hum of the world's industries, and in general business, is a very noteworthy phase of "his preparation." And it helps to bring home to our minds the fact that we must be living in that prophetic time when all things are to be "brought together in Christ." For if it teaches anything at all, it tells us that the ways of this world of ours are becoming more like the ways of Christ. It speaks in unmistakable language that as we as earth-people improve more and more in our manner of doing our work, as well as in morals and all other phases of living and of life, we are heading for the time when the Son of God will come down on earth with us and show us a still "more excellent way" to trans-

act our business and accomplish our purposes, as well as a wiser method of governing ourselves.

So we see this earth and its inhabitants are gradually converging toward the status of a celestial sphere. The power-conserving devices and systems that men are all the time discovering and bringing to bear upon world-problems are bringing us steadily closer to the Lord and the means he employs to effect his ends. No doubt about it, is there? Come and make with me a little reflective study.

I said that the Lord was the greatest conserver of energy that we know of. Let us see what the annals of the great past have to say about it.

In placing man upon this globe of ours to find a home here, the Almighty warned him not to break a certain divine command or he would fall from immortality to the thorny world of mortal being. However, he disobeyed the injunction, but the Lord turned it to account anyhow, and the matter fell out so that it became a blessing instead of a curse—through it the earth became peopled with souls that needed such earth-experience.

Again, in the earliest times there existed a band of choice spirits that had come through the lineage of a noble man, Abraham. Jehovah wanted to use this “chosen people” for a special purpose. But they fell into galling bondage for a long epoch under the cruel Egyptians. So the Alwise turned the incident to good account. He had a goodly land afar off that he wished his “chosen Israel” to possess, but the divine mind fully comprehended that these people were too feeble-kneed to undertake the arduous task of traveling to it, too vacillating to bear the toils and trials incident to such a journey—without being goaded to it. The grievousness of the Egyptian bondage accomplished that result, or, at least, such a portion of the feat that sufficed for the purpose. They left their homes of thralldom and were piloted a long distance into the wilds of the intervening country, but were not allowed to enter the promised land on account of their almost incessant murmuring against their leader and their divine [Captain, for enticing them into the toilsome venture. But their children did.

Another: In the story of this ancient western half of the

world," a faction of its inhabitants showed a wholly unrighteous disposition toward God and man, and he cursed them with "a skin of blackness," and withdrew his fellowship from them, which left them in a deplorable state of soul-darkness and savagery. Though doubtless the all-loving Father deplored very much the necessity of this severe action toward the Lamanites, yet, as it was unavoidable, he made use of the circumstance, even though it was an evil one. He thereafter used the Lamanites as a battering-ram of judgment, as a thorn in the side of the Nephites, to keep them spurred up to a lively sense of their allegiance to the God of Israel. And this that they might reap the advantages of their keeping in close touch with their Creator.

Right here, let us point out the great sweeping principle enunciated by the Savior: "It must needs be that offenses come; but woe to that man by whom the offense cometh." God does not condone the offense, but he uses it for good to some one else. See how the Lord conserves forces—by turning the waste and the deplorable circumstances of human economy to account for good.

Let us observe one more evidence of it. In 1820, the Lord told Joseph Smith that Christian sects were theologically wrong (which, by the way, has been amply proved, as the devotees of practically all of them have since vastly changed their creeds.) They are now nearer right in doctrine than they were then. However, many of them yet teach marvelously foolish and false notions, which tend to destroy faith in thinking people; which, of course, is an evil circumstance. But it would be folly and downright injustice for us to say that these erring teachers do not do good, also. Their very imperfect teachings about the Savior's plan of life inspires, in a large class of people, a rudimentary faith in the gospel. Time builds this up, and eventually they do, or will, accept the fulness of the gospel, if not in this life, then in the world to come. Humanity owes, too, another great debt to churches of sectism. That is, the burnishing up of the public mind of the country. They teach morals, and great will be their reward. The impetus they have furnished to the temperance movement, that is now making such a great sweep over this and other countries, amounts to a round total of good. This is their

mission. I believe God uses them for this labor, though many of their tenets and works have been and are abominable in his eyes.

So in all things, Jehovah knows how to turn good and ill circumstances so that they will make for the working out of his glorious ends.

Behold the wisdom of God! His matchless ways and works inspire in us the deepest reverence. We see that in his economy there is no waste—all things, even evil situations, are eventually turned to account for good, and for the speediest working out of his predestined designs concerning the cleansing and celestializing of the earth. All by-products are made use of by him, all energy conserved, nothing wasted.

He is the greatest Conserver of forces of whom we know.

The tendency of the age in the business of the world, is toward that happy condition. The ways of men in the world's work, converge toward the ways of Jehovah, and so it will continue till the Lord will grace this earth of ours with his presence, and together we will labor for the final glorification of this, his sphere, and his children thereon, for their eternal bliss, and his everlasting glory and dominion.

Independence, Mo.

THAT OUR DAYS MAY COUNT FOR MUCH.

(For the Improvement Era.)

Every day that dawns upon us,
Comes with blessings rich and grand;

Every hour that doth approach us,
Bears a treasure to our hand.

And the spirit of life's mission
Fills our hearts with magic touch,
Whispering: bless and comfort others,
If you'd have life count for much.

Oft we think, O had we riches,
Diamonds bright or rubies rare,
We might count our friends by hundreds,
Those who would our pleasures share.

Paradise, Utah.

But we bury friendship's power,
If we measure it by such;
For if gold must buy our pleasure,
It can never count for much.

While we'er drifting with the masses,
We are only safe to be
Ever watching for the tempest
That may sweep across the sea:
Ever clinging to an anchor;
Holding with unfaltering clutch
Truth's great torch, to clear our vision,
That our days may count for much.

SARAH E. MITTON.

THE TRAGEDY AND TRIUMPH OF YOUTH.

BY J. E. HICKMAN, A. M., PRESIDENT OF THE MURDOCK ACADEMY.

I.—THE NATURE OF TRUE CHARACTER.

Our minds have a thousand eyes, and our hearts but one, yet the light of a whole life dies when our character is gone.

The chemist, making an assay for gold, grinds the bulky ore, places it into the furnace and heats it to an intense degree. The gold, the only thing of value in the rock, flows to the bottom, the dross is cast aside. The gold is weighed, and the value of the ore computed.



J. E. Hickman.

So in the life of man, with all his reputation, acquired experiences, and hereditary endowments, he is tested in the crucible of human experiences and weighed in the balance of eternal worth. The value of the man is his character,—the gold of the human soul. Character, in its better sense, includes all those higher qualities that make man a moral, loving, thinking being.

As the gold was gradually deposited in the rock, through long ages, so likewise character is the result of the soul's long struggle for truth, and a mastery of life's forces and life's passions. As there are inferior or base metals, so also there are inferior char-

acters. The analogy may be carried a step further: we find rock without coveted metal, and we meet men without admirable characters.

The intensity or the strength of the master-man—the man of character—depends upon the amount of truth acquired, and the undefiled application of it in the uplifting of his own self and of humanity.

Character, in its better and truer sense, is the product of the moral and religious side of life rather than of the intellectual, for the intellect may increase while character may decrease; or, character may increase while scholastic attainment remains comparatively stationary. The man of character banks truth, and draws usury for the soul; the prodigal, through profligacy, abandons the truth and becomes a moral bankrupt.

“Learning enables us to grasp the laws of society, to read the truths written upon the pages of earth and sky; it aids to lift man into a higher civilization; it enables him to stand at the head of created beings crowned with the triumph of science and philosophy.” Character is not the learning but the assimilation of truth.

Nor must reputation be confounded with character, for reputation is a gift from the public; character is a self endowment. Reputation is that which seems; character is the reality—the summation—of a noble life.

Reputation scarcely ever agrees with one’s character, for it is either higher or lower. Like one’s shadow, reputation may precede or follow, extend or diminish, or entirely vanish. Character is rock, reputation shifting sand. Reputation is the coat, character the man; and, like a coat, reputation often deceives as to the real worth of its possessor. In such cases, it is like paint on a lady’s face, its mission may be only deception.

Character is complex in its nature. It is more than a mere good intention, or a mere respect for the moral law. That is not the kind of morality wanted. It is not enough to be good. One must be good for something. That is the kind of character we should build in our homes, in our schools, and in our nation.

When you say that you are good, say also for what, and I will put a value upon you. Negative goodness means little in the

world of worth; it is unharnessed energy; it is granite lying dead in the mountain side.

Judgment and will are elements in character-building. To determine what is right and to act accordingly, is the work of the youth. Simply storing facts, no matter how valuable, does not necessarily affect character. It is knowledge transmitted into wisdom that influences or becomes part of our moral worth. That learning which is not worked into the warp and woof of the soul's purer self, lies as undigested food, and becomes an inviting culture for the microbes of sin.

Beaver City, Utah.

[TO BE CONTINUED.]

REDEEMING THE WASTE PLACES

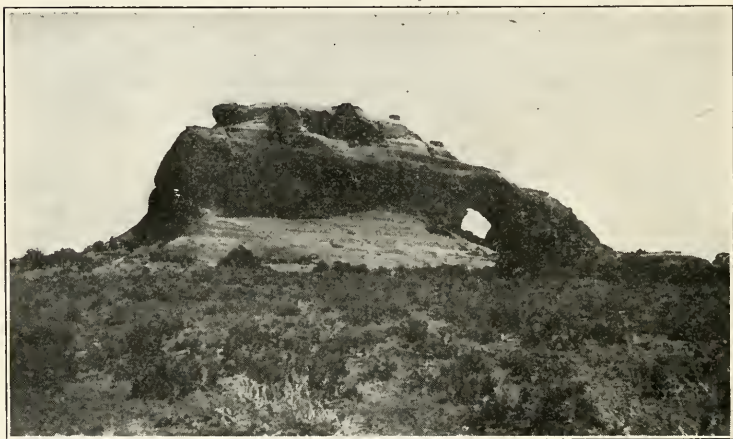
The illustrations are by George Albert Smith, and show how there are still strenuous and unfaltering pioneers among the colonizers of the Latter-day Saints, who are still willing to plant their feet in the desert and grow up with the country. Modern dwellings with hot and cold water, pavements, telephones, electric lights, and other luxuries, come later, or to the next generation.



A Pioneer Home at Grayson, San Juan County, Utah.



Ranch home of Joseph Barton, Verdure, San Juan County, Utah.



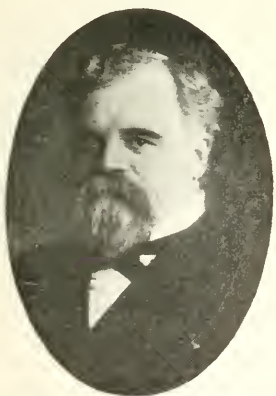
Looking-Glass Rock, San Juan County, Utah.

THE NATIONAL EISTEDDFOD.

ITS AIMS AND PURPOSES BRIEFLY OUTLINED—NAMES OF
THE RECENT PRIZE WINNERS.

BY JOHN JAMES, CORRESPONDING SECRETARY CAMBRIAN
ASSOCIATION.

The spirit of song, poesy and oratory held sway and dominated the five sessions of the fourth grand National Eisteddfod, held in the Tabernacle, Salt Lake City, October 1, 2 and 3, 1908.



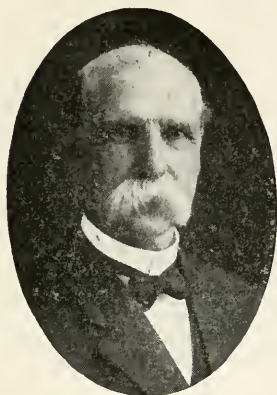
Arthur L. Thomas, President
Cambrian Association.



D. L. Davis, Vice-President.

The great event will live long in the memories of the people who were fortunate enough to be present at the meetings, and without a doubt will be memorable in the musical and literary annals of the State of Utah.

The significance of the Eisteddfod (pronounced ice-teth-vod,) is perhaps now more generally understood, in so far as it relates to music, literature and art. The prevail-



H. F. Evans, Secretary.

ing opinion among musicians and those competent to judge such matters is that the recent Eisteddfod has raised the standard of music in Utah to a very much higher plane, and that the results for good are already manifest and will be felt for many years to come. The aim of the Eisteddfod is to encourage, to instruct, and to elevate. The history of this worthy institution dates back to the prehistoric period. The first historical reference to an Eisteddfod occurs in *Cæsar's Commentaries*. History tells us that

an Eisteddfod was held at Conway, North Wales, in 540 A. D., at which Prince Maelgwyn Gwynedd presided. From that date to 1568, sessions were held at regularly stated intervals, the most notable probably being those of 680, 1176, 1360, 1368, 1461 and 1523. After the sovereignty of Britain passed out of the hands of the Welsh the Eisteddfod lost its authority, but suffered no loss of influence in literary matters. Those held under royal commission in 1568, we are told, exercised authority in some things.

The modern Eisteddfod dates from 1771 and has been held, wherever Welshmen may be found, even in Australia, South Africa and Patagonia.

The Eisteddfod has given to Wales almost all of her poets, essayists, singers and composers, who have made Welsh poems, Welsh literature, and Welsh songs famous the world over. Other nations have imitated Wales in the National Eisteddfod, but only in



John James, Cor. Sec.

the musical sense, omitting the characteristic Welsh literary feature.

In Great Britain the annual Eisteddfod is controlled by the

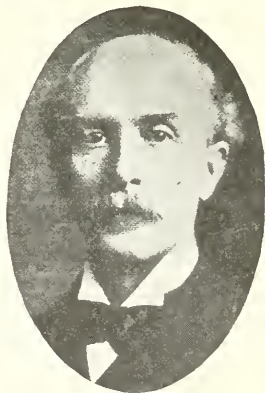


Nephi L. Morris, Treas. Cambrian Association.

Eisteddfod association, and the "Bardic Gorsedd" (the "dd" in all cases has the sound of "th" as in "thou.") This Bardic High Circle is a powerful organization jealously guarding the honor and place of the bardic chair as the chief recognition of poetic merit in the form of the alliterative "awdl" or ode—a word that cannot possibly convey the Welsh meaning. There are twenty-four alliterative metres to be mastered, besides the production of poetic thought in each and every one, by the bard who aspires to be installed in the "bardic chair," and who must be ready to answer in public all questions that may arise as to his ability in these wonderful metrical mazes, and as to the genuine quality of his verse.

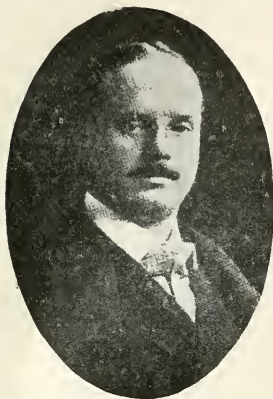
The result of these bardic efforts is a rich poetic literature utterly unknown to all except Celtic scholars who are conversant with the Welsh system of alliteration. The Eisteddfod also offers prizes for compositions in the ordinary metres, and there exists a literature of lyrics, chansons, extensive poems, battle songs and elegies which are only beginning to appear in English in the scholarly translations of Rev. Edmund O. Jones, vicar of Llandiloos, North Wales, the poet Elved, and others.

Another splendid feature of the Eisteddfod is that the judges in all departments of competition read their adjudications to the audiences assembled in which they point out the merits and demerits



Prof. William ApMadoc,
Conductor of the Eisteddfod.

of soloists and choirs, closing by announcing to whom the prizes are awarded. This is admirable and just, and accomplishes much good,

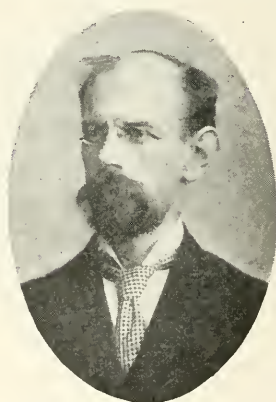


Daniel Protheroe, Mus. Bac.
Adjudicator of Music.

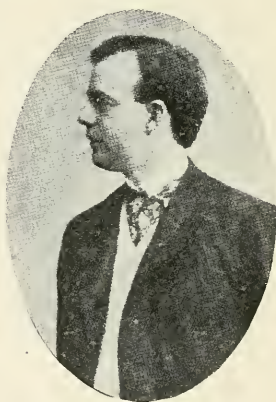
provided the judges succeed in convincing contestants of the correctness of their criticism and the justice of their decision. In choral contests, and especially if the prize is large, the task of the judge is truly painful, while the nervous tension of choirs and audience, most of whom have no technical knowledge of music, is more painful still.

The adjudications upon essays, poems and translations are well prepared and are published, and are of literary value.

In order that one might thoroughly understand the amount of preliminary work necessary to the holding of an Eisteddfod it need only be stated that the officers of the Cambrian Association, under



Dr. Henry Houseley,
Director Denver Choral Society.



Prof. J. J. McClellan,
Director Salt Lake Choral Society.

whose auspices the 1908 Eisteddfod was held, as well as those of 1895-8, commenced their labors in April, 1907—exactly eighteen

months before the great festival opened. Only those who have had experience along similar lines can appreciate what these months of toil mean. It has meant the sacrifice of much time to the individual membership all of whom feel amply repaid in the results attained.



Miss Hazel E. Barnes,
Winner Contralto Solo Contest.

The officers and directors of the Cambrian Association are: President, Arthur L. Thomas; Vice-President, D. L. Davis; Secretary, H. F. Evans; Cor. Sec'y, John James; Treasurer, Nephi L. Morris; Directors, Wm. N. Williams, Walter J. Lewis, T. F. Thomas, Mathonihah Thomas, Thomas E. Jeremy and Wm. D. Prosser. Three of the original members of the board of directors have passed into the great beyond. They are Elias Morris, George

G. Bywater and David John, all men of sterling integrity and character.

Herewith is presented the names and residences of prize winners in both the musical and literary contests:

1—Grand Choral Contest—125 mixed voices; test pieces. "Sylvia" (Protheroe) and "Challenge of Thor" (Elgar), first prize, \$1,000 and grand Kimball piano to successful conductor; second prize, \$250. First prize won by Denver Competitive Chorus, Denver, Colorado, Dr. Henry Houseley, director. Second prize, Salt Lake Choral Society, Prof. J. J. McClellan, director.

2—Minor Choral Contest of 50 mixed voices—"How Sweet the Moonlight Sleeps" (Evans). Prize, \$100, won by the Liberty Choral Society, Gordon E. Garrett, director, Salt Lake City, Utah.

3—Male Chorus of 40 voices; test pieces, "Nocturne" (Protheroe) and "The Bugle Song" (Dudley Buck). First prize, \$200; second, \$75. First prize won by Salt Lake Glee Society, Evan Arthur, director; second prize, The Orpheus Club, A. H. Peabody, director, Salt Lake City, Utah.

4—Ladies' Chorus of 40 voices; test piece, "The Bells of Aberdovey" (Davies). Prize, \$100, won by Salt Lake Ladies' Chorus, Prof. J. J. McClellan, director.



Miss Edna Evans,
Winner Soprano Solo Contest.

5—Children's Chorus of 75 voices—"A Christmas Song" (Stephens). Prize, \$50, and a souvenir to each member of the chorus, won by Salt Lake City Children's Chorus, Prof W. A. Wetzell, director.

6—Male Quartette—"Serenade" (the late Dr. Joseph Parry). Prize, \$40, won by the Schubert Male Quartette, Salt Lake City, Utah.

7—Ladies' Quartette—"Legends" (Mohring). Prize, \$40, won by Denver Ladies' Quartette.



Lue Halsett,
Winner Baritone Solo Contest.

8—Military Band Contest, 50 instruments—"Ruy Blas" (Mendelssohn). Prize, \$300 and Gold Medal to Conductor, won by Pedersen's Salt Lake City Band, Prof. Anton Pedersen, director.

9—Soprano Solo—"Haymaking" (Needham) Key "E." Prizes, \$20, and \$10. First prize won by Miss Edna Evans, Salt Lake City, Utah; second prize, Miss Lurinda Poulton, Salt Lake City, Utah.

10—Contralto Solo—"The Widow's Lullaby" (Evans). Prizes, \$20 and \$10. First prize won by Miss Hazel E. Barnes, Salt Lake City, Utah; second, Mrs. Hallie Foster Sutherland, Salt Lake City, Utah.

11—Tenor Solo—"Llam y Cariadau"—"Lovers' Leap"—(Hughes). Prizes, \$20 and \$10. First prize won by John W. Summerhays, Forest Dale, Salt Lake Co., Utah; second prize, Charles W. Brown, Denver, Colo.

12—Baritone or Bass Solo—"Repent ye" (MacFarren). Prizes, \$20 and \$10. First Prize won by Lue Halsett, Salt Lake City, Utah; second prize, A. K. Houghton, Salt Lake City, Utah.

13—Duet, Tenor and Bass—"The Martial Spirit" (Parry). Prizes, \$25 and \$10. First prize won by William Charles and Thomas Lewis, Durango, Colo.; second, J. W. Summerhays and Lue Halsett, Salt Lake City, Utah.

14—Pipe Organ Solo Contest—"Communion in G" (Batiste). Prize, \$20, won by Moroni Gillespie, Salt Lake City, Utah.

15—Violin Solo Contest—"Elegie" (Spohr). Prizes, \$20 and \$10. First prize won by Morris Andrews, Salt Lake City, Utah; second prize divided between Miss Romania Hyde and Edward Fitzpatrick, both of Salt Lake City, Utah, the Cambrian Association generously donating another \$10, so as to make second prize even.

16—Piano Solo Contest—"Valse Arabesque" (Lack). Prizes, \$20 and \$10.



John W. Summerhays,
Winner Tenor Solo Contest.

First prize won by Mae Hawley, Salt Lake City, Utah; second, Naomi Midgley, Salt Lake City, Utah, on recommendation of the adjudicator, a third prize of \$10 was awarded Asael Nelson of Provo City, Utah.



Prof. Anton Pedersen, Director
Pederson's Salt Lake City Band.

17—An Epic Poem—subject, "Owen Glyndwr." Prize \$50 and a Bardic Chair, won by the Rev. J. T. Morgan, Cleveland, Ohio, represented in person by Hon. Wm. C. Price, Tooele City, Utah.

18—Ten "Englynion" (Ten illustrative stanzas) subject "Theodore Roosevelt." Prize \$10, won by Rev. J. O. Williams, Fairfield, Liverpool, England.

19—English Poem—"The Overland Pony Express." Prize, \$25, won by Dr. Edward F. Eldridge, Grand Junction, Colo.

20—Musical Composition for a chorus of mixed voices. Prize, \$25, won by George Marks Evans, Shamokin, Pa.

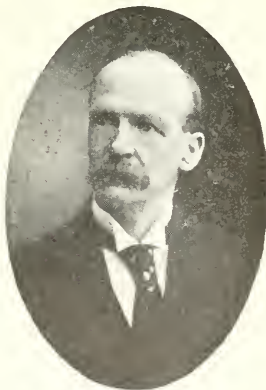
In all of the foregoing contests there were upwards of 170 entries

which goes to show the wonderful amount of interest taken in the Eisteddfod. There were twenty-two entries in the soprano solo contest alone, which required a rigid preliminary examination before the adjudicator.

The remaining members of the Cambrian Association's official family, who contributed largely to the success of the Eisteddfod are: Dr. Daniel Protheroe, Milwaukee, Wis., who officiated as musical adjudicator; Prof. Wm. Apmadoc, Chicago, Ill., conductor; Rev. T. C. Edwards, Kingston, Pa., adjudicator of literature; Prof. J. J. McClellan, official accompanist, and last, but not least, Mr. David Evans, the noted Welsh baritone, Eisteddfod

soloist, of whom Madam Adelina Patti said, "His voice is a gift of God."

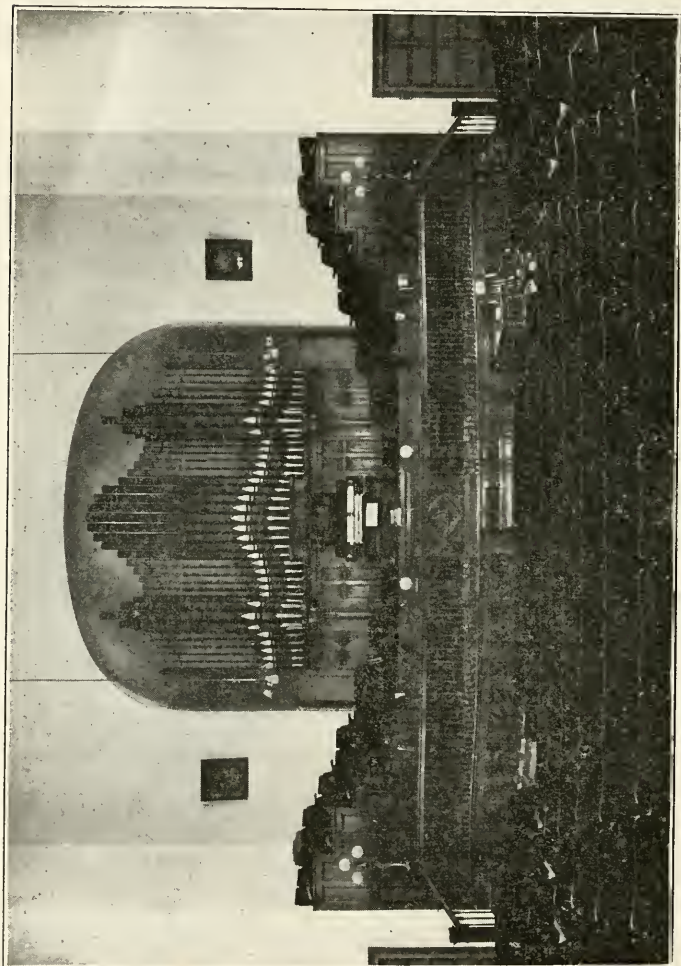
The Cambrian Association is already in receipt of inquiries



Evan Arthur,
Director Salt Lake Glee Society.

from people everywhere asking when the next Eisteddfod will be held in Salt Lake. It is of course too early yet to say when we shall have another; but the fervent wish of all good citizens is that when we do it will be as glorious and uplifting in its character and tendencies as the one just given.

Salt Lake City, Utah, Oct. 20, 1908.



[Photo by C. R. Savage.]

Organ in the beautiful and substantial Tabernacle at Lehi, Utah. One of the best organs in the State; size, 20 feet high, 20 feet wide, and 8 feet deep; 500 pipes; cost \$3,500; built by the Kimball Organ company. Mrs. Lula Anderson is the organist.

EDITOR'S TABLE.

TEMPERANCE AND THE WORD OF WISDOM.

OPENING SERMON AT THE SEVENTY-NINTH SEMI-ANNUAL GENERAL
CONFERENCE OF THE CHURCH, BY PRESIDENT JOSEPH F. SMITH.

MY BRETHREN AND SISTERS:—It is indeed a cause for congratulation, joy and great satisfaction to see the large number of members and officers of the Church who have assembled here at the opening of our 79th semi-annual conference, notwithstanding the inclemency of the weather. It is remarkable, to say the least, to see so many here as are present this morning, and I feel grateful, in my heart, to the Lord for the feeling and interest manifested by those who are present, for your attendance here today is evidence of your interest in this work. I am glad to see you and to welcome you to this conference of the Church, and I sincerely hope and pray that the true spirit of the gospel of the Son of God, may pervade all our meetings in this hall and in other places where we shall be met together. I hope that at the conclusion of our conference, every soul possessing a knowledge of the gospel and a love of truth will feel amply repaid for attendance here; and to this end I invoke the blessing of the Lord upon every individual who has come here today and who will attend the conference for the love of the truth and for his or her devotion to the cause of Zion. The Lord has blessed us in a remarkable degree, throughout the past season, with the exception of here and there a partial failure of late crops by frost; generally the season has been fruitful, and the people have been blessed, so far as we have been informed, throughout the length and breadth of the land. We desire that the Latter-day Saints will always, and especially at this time, remember the Lord for his goodness and mercy to

them and for his blessings upon their labors; for we do acknowledge the hand of the Lord—or should do—in every thing that we possess and enjoy in the world. It is written that the Lord is displeased with those who will not acknowledge his hand in all things. All Latter-day Saints acknowledge in their hearts that every good and perfect gift comes from God, “from the Father of lights, with whom is no variableness neither shadow of turning.” We do not arrogate to ourselves the power to secure blessings, to multiply and increase our possessions and our wealth in the land without the assistance of Him from whom all blessings flow. We should keep in mind that law which makes it our duty to remember the Lord with the first fruits of all our increase, and that he is the giver of all good, not forgetting the duty we owe to him and to his cause in the world, to provide our part of the means necessary for the carrying on of his work and for the building up of Zion in the latter days. Much has been done during the past season toward the building of houses of worship throughout the land—not only in this state but in Arizona, in Idaho, and throughout the missions of the Church. Much has been done by the Latter-day Saints, and much assistance has been rendered by the trustee-in-trust in the erection of houses of worship, schoolhouses, and in the purchase of places that were necessary to the welfare of the Latter-day Saints. We are continually doing, as far as it is possible, what we may do consistently to assist God’s work throughout all the land. It will not be necessary nor perhaps consistent for me to enter into details in relation to the labor that is being performed in these directions. We have the records of these things, and any of the Latter-day Saints who desire to be posted in relation to what is being done for the building up of the Church can come to the head and obtain all the information that they need. Since our last conference, however, we have succeeded in obtaining most excellent headquarters for the British mission, in the city of London. We rejoice exceedingly that, after the lapse of years, we have at last obtained a foothold in that great metropolis where so many have been gathered into the covenant of the gospel. We have also obtained headquarters elsewhere, but I will not enter into an account of these things.

The Lord has been prospering Zion, and we rejoice exceedingly

in the many and glorious manifestations of his kindness and mercy unto his people. We are grateful for deliverance from those who wilfully and wickedly and without a cause seek our hurt. We are grateful in the belief, aye in the knowledge, that notwithstanding the efforts they have made to injure this people and to thwart the purposes of the Almighty, they have but been the means, indirectly, of forwarding the work in the world. They have called the attention of the world toward us, and that is just what we want though they have done it with wicked intent. We want to be known as we are. We want to be seen in our true light. We want the world to become acquainted with us. We want them to learn our doctrine, to understand our faith, our purposes, and the organization of the Church of Jesus Christ of Latter-day Saints. We would like them to know something about the origin of this work, but we desire that they shall see this work in the true spirit of it, and the only way this can be brought about is by the inquiring, intelligent world coming in contact with us,—those indeed who are disposed to love truth and righteousness and whose eyes are not so blinded that they can not see the truth when it is presented before them. There are those who having eyes see not, and having hearts do not and will not understand. There are none so blind as those who will not see, and none so deaf as those who will not hear; and there are none so heartless and so wicked as those who knowing the truth and seeing the light will close their eyes and their ears against it.

We are living in a momentous age. The Lord is hastening his work. He is at the helm, there is no mortal man at the helm of this work. It is true the Lord uses such instruments as will be obedient to his commandments and laws to assist in accomplishing his purposes on the earth. He has chosen those who, at least, have shown a willingness and a disposition to obey him and keep his laws and who seek to work righteousness and carry out the purposes of the Lord. It is for the Latter-day Saints to judge the standing of these men. They have no occasion to sound their own praise, to bear testimony of their own works; their lives are open books to all the Latter-day Saints and to all the world. You know these men; you understand them; you have seen their labors; you understand the desires of their hearts, for you are familiar

with them. The Lord has sustained these brethren in the positions to which he has called them, and he will continue to sustain them in these positions so long as they continue to be faithful before him. If one of them should cease to be faithful and turn away from the right path, the consequences of his own evil acts will fall upon him sooner or later, and the fruits of his works and the desires of his heart will be made manifest.

When I arose to my feet, I had in mind the thought of presenting before this conference one of the revelations that has come to us through the Prophet Joseph Smith, a revelation with which you are all familiar, which has been the text, perhaps many a time, of every officer in the Church. It is a revelation which has been sounded in the ears of all the people for the last seventy years, and yet it is a new theme, practically, for there is still great necessity for it to be held out to the Latter-day Saints and to all the world. We see great reasons for the principles contained in this chapter of the book of Doctrine and Covenants being taught to the world, and especially to the Latter-day Saints. It is nothing more nor less than that simple "Word of Wisdom" that was given in 1833, for the benefit, the help, and the prosperity of the Latter-day Saints, that they might purify and prepare themselves to go nearer into the presence of the Lord, that by reason of keeping this law they might fit themselves to enjoy the blessings that he is more than willing to bestow upon them, if they are worthy. I propose to read this revelation to you and, perhaps, make a few remarks upon it:

SECTION 89.

REVELATION GIVEN THROUGH JOSEPH THE SEER, AT KIRTLAND, GEauga COUNTY,
OHIO, FEBRUARY 27TH, 1833.

A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion.

To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days.

Here we are informed that it was not given, at that time, by way of commandment or constraint but by revelation, "a word of wisdom showing forth the order and the will of God in the temporal salvation of all Saints in the last days." Subsequently, years

afterwards, from this stand, it was proclaimed from the mouth of the prophet and president of the Church of Jesus Christ of Latter-day Saints, Brigham Young, that the time had now come when this Word of Wisdom—then given not by commandment or constraint—was now a commandment to the Church of Jesus Christ of Latter-day Saints, and the Lord required them to observe this word of wisdom and counsel, which is the will of God unto the people for their temporal salvation—

Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

Behold, verily, thus said the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation,

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

And, again, strong drinks are not for the belly, but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

And these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow in their bones,

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint;

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Now, it may seem altogether unnecessary and out of place, perhaps, to many, for me to occupy the time of this vast congregation in reading this revelation, inasmuch as it is presumable that every man and woman present has access to this book and is more or less familiar with all its contents. I am sorry to say that I do not believe there is another revelation contained in this book or another commandment given of the Lord that is less observed or honored than this "Word of Wisdom," and that, too, by members and officers of the Church of Jesus Christ of Latter-day Saints, male and female. Go where you will, you see a lack of appreciation of the counsel given in this revelation to the Latter-day Saints by some of them. Some of our best men disregard in part this law; many do not fully observe it; and some of our leading women do not keep the commandment of the Lord that is given here, and they excuse themselves in various ways, and for various reasons, for not observing the law of God. I simply want to say to you, my brethren and sisters, that there is no other way—no other course that we can take in the world, in relation to our temporal welfare and health, better than that which the Lord God has pointed out for us. Why can we not realize this? Why will we not come to a perfect understanding of it? Why will we not deny ourselves that which our craven appetites desire? Why can we not observe more closely the will of the Lord as made known to us in this revelation? If we would observe this law or commandment of the Lord,—first given not as a commandment nor by constraint, but afterwards declared by the mouthpiece of the Lord to be in force as a commandment thereafter to the Latter-day Saints—if, I say, the people would observe the principles of this revelation, there could not exist in their midst that most obnoxious institution known as a saloon; it can not exist where only Latter-day Saints dwell. If this commandment were observed by the whole people,

the vast amount of money that now goes out to the world for strong drink and these other things forbidden in the word of wisdom, would be saved at home, and the health, prosperity and temporal salvation of the people would be correspondingly increased. No man can violate the laws of God with reference to health and temporal salvation, and enjoy those blessings in the same degree that he could do and would do if he would obey the commandments of God. Don't you believe that? Can not Latter-day Saints accept that truth in their hearts? Can there be any room for argument in relation to that proposition? I say to you, my brethren and sisters, that God knows better than we do what is and will be for our best good, and when the Lord speaks to us, as he has spoken to us in this revelation which I have read to you, we should give it attention. We should accept it in our hearts; we should live closely to it; and then, we are promised, we should find wisdom and great treasures of knowledge even hidden treasures; we might run and not be weary, walk and not faint, and when the destroyer should come he would pass by us, as he passed by the children of Israel anciently. If we fail to observe this law of God, we are not entitled to these promises. Those individuals who do not live up to these principles, conveyed to them through this word of the Lord, will fail in rightfully claiming the fulfillment of the promise that is made to them that keep the law. The Lord has said "If ye will do the things I require at your hands," if ye will do my will, "then am I bound; otherwise there is no promise," for every promise is made on condition that we will observe the law upon which that promise may be justly and righteously fulfilled. We go out into the outer settlements of the Latter-day Saints where there are a few non-believers, a few apostates from the Church, probably, and a few who have never belonged to the Church at all, but the majority of the people are members of the Church; and we see planted, here and there, in the midst of these communities, saloons and other places of ill repute, and they are sustained by somebody. In some instances, at least, we know that the outside element, the non-Mormon element is not sufficiently large or wealthy, nor are they so numerous in their patronage of these institutions as to keep them alive or to sustain them. The conclusion, therefore, is that there are some who are members of the

Church who are also frequenters of those places. This is all wrong—all wrong. No member of the Church of Jesus Christ of Latter-day Saints can afford to do himself the dishonor or to bring upon himself the disgrace of crossing the threshold of a liquor saloon or of a gambling hell or of any house of ill-fame of whatever name or nature it may be. No Latter-day Saint, no member of the Church can afford it, for it is humiliating to him, it is disgraceful in him to do it, and God will judge him according to his works. The man or woman who truly believes in the doctrines of the Church, or professing to have a membership in the Church, who believes and practices the principles contained in this “word of wisdom,” will never be numbered among those who will bring this disgrace upon themselves, upon their neighbors or upon the Church to which they belong; they will never do it.

Now there is a great movement on foot throughout the land; its waves have struck us here, and are flowing over our state—a wave of temperance. Even the world is moved upon by an irresistible influence and spirit to advocate and to establish among communities, in states and counties and cities, the principle of temperance. I am in favor of this movement. I endorse it with all my heart; I know that it is in the right direction, and I believe that the Lord Almighty is moving in that direction upon those who are willing to devote their labor and time to this portion of his good work in the world. The Lord does not delight in intemperance, in drunkenness, nor can he have pleasure in the poverty, in the degradation and ruin that such practices bring upon their votaries and upon those who are dependent upon them, the ruin of manhood, the ruin of family organizations and the degradation of those that are engaged in it, and that bring poverty, destruction and death upon themselves and upon their families. Every member of the Church, male and female, ought to set his or her face as flint against intemperance and against anything that is in violation of the laws of God, that they might never be overcome or yield to the temptation of evil. We ought to have purer communities, communities that are not ridden by vice; by pernicious habits and practices. One cannot walk up and down the side walks of our streets, but he will meet young men and boys with tobacco-pipes in their mouths, or cigars or

cigarettes, smoking in the streets. Perhaps those who are accustomed to these habits think this is a very trivial or very unimportant thing to talk about to a vast congregation like this, but I never see a boy or a man, young or old, addicted to this habit, and practicing it openly, but I am forced to the conclusion and conviction, in my mind that he is either ignorant of God's will concerning man or he is defiant of God's will and does not care anything about the word of the Lord, and that alone is sufficient to bring sorrow to the heart of any man who has any regard or respect for the word or the will of the Lord and would like to see it obeyed. We go occasionally to the theatres, and of late years we see it has become very fashionable, or very common, for the actors to puff away at their cigars, pipes and cigarettes on the stage; and they light cigarette after cigarette, and cigar after cigar, right on the stage before their audience. To me such a practice is an insult, to the Latter-day Saints, at least; and should be to all decent people, and if I had little boys growing up who would be susceptible to the influence of such practices, I should not want them to go to our theatres at all, where they would see these things in open practice, as if it was something commendable. I think it is reprehensible, to say the least; and if I were managing a theatre, and could do it, I would have it stipulated that there should be no smoking on the stage, nor in the auditorium. Aside from the folly of smoking in a theatre, lighted matches, cigars and cigarettes are dangerous to property. There are other things, however, in theatrical performances that are about as disgraceful as smoking on the stage.

Now, my brethren and sisters, the object that I had in view, in reading these words, is simply to emphasize, as far as it lies in my power, the Word of Wisdom, given to the Latter-day Saints, to all that are, or can be called Saints, to the weakest of the weak, for it is adapted to them, and the weaker they are, if they will observe this principle, they will become stronger by the observance of it. If we will observe this law, we will gain strength, we will have health in our bodies and marrow in our bones; we may run and not be weary; walk and not be faint; and this is most desirable for those that are feeble, or weak, who need strength and health; they should observe this principle in order that they

might obtain the very thing they desire and need most, and that they are destroying most by not following the word of the Lord, but by practicing those things that are forbidden of him. We pray God to heal us when we are sick, and then we turn around from our prayers and partake of the very things that he has told us are not good for us! How inconsistent it is for men to ask God to bless them, when they themselves are taking a course to injure and to bring evil upon themselves. No wonder we don't get our prayers answered more than we do, and no wonder our health is no better than it is, when we are addicted to practices that God has said are not good for us, and thereby entail evils upon our life and physical being; and then to turn to the Lord and ask him to heal us from the consequence of our own folly, and pernicious practices; from the effects of the evil that we have brought upon ourselves, and that we knew better than to do. How foolish it is!

The Lord bless you, my brethren and sisters. We endorse any movement looking to temperance, looking to virtue, tending to purity of life, and to faith in God and obedience to his laws, and we are against evil of every description; and we are, in our faith and prayers, against evil doers—not that we would pray for evil to come upon evil doers, but that evil doers might see the folly of their ways and the wickedness of their acts and repent of them, and turn away from them. If they will not hearken and repent of their evil ways, then let them pursue their course of evil to the end, and let the judgment of God come upon them and they receive their reward according to their works. Let God judge all men. He will reward them for good or for evil, according to their works. We are not here to execute judgment or to impose punishments upon our fellow men, except the punishment of withdrawing from those who are unworthy our fellowship in the Church of Jesus Christ of Latter-day Saints. We find it necessary sometimes to withhold fellowship from those who have turned away from the truth, from the love of God and the cause of Zion,—that they may not be regarded as having membership and standing with us. It is an injury to the cause of Zion for any community, organization, ward, stake or branch of the Church to permit men or women to retain their membership in that ward or stake or branch, when it is known that their practices and habits

are vicious, and that their manner of life and unbelief are calculated to sow the seeds of apostasy, corruption and evil in the midst of the people where they dwell. It is right and proper that the line of separation should be drawn distinctly between them and the Latter-day Saints. Withdraw fellowship from them, cut them loose, let them go to the world, and let the people of the Church understand that they are not held in fellowship and that their conduct is not countenanced by the authorities of the Church.

Now, the Lord bless you, and in the name of the Lord I bless you—this congregation, the covenant people of the Lord, just as truly as ancient Israel were the covenant people of God, for you have entered into the solemn covenant of the gospel of Jesus Christ, that you will keep the commandments of God, that you will eschew evil and wickedness. You know what you have done; you know the nature of the covenants you have entered into before God and witnesses, and before the angels of heaven; and, therefore, you have entered into the bond of the new and everlasting covenant and are indeed the covenant people of God in the latter days. Therefore, what manner of people ought we to be; what manner of individuals should we be? Should we not set an example worthy of our profession? Should we not live pure lives? Should we not be upright, virtuous, honest, God-fearing and God-loving in our souls every day of our lives, and in every position in which we may be called to act? Ought we not to set an example for good? Ought we not to be Christ-like, manly, true to every promise, to our word, true to every principle of the gospel, and honorable out in the world and at home, so that no man can justly point at us the finger of scorn or of condemnation? That is indeed the kind of people we ought to be. God help us to be such, is my prayer, in the name of Jesus. Amen.

CONFERENCE BENEDICTION.

BY PRESIDENT JOSEPH F. SMITH.

The closing speech of President Joseph F. Smith uttered just prior to the adjournment of the seventy-ninth semi-annual confer-

ence of the Church of Jesus Christ of Latter-day Saints, was a poetic, earnest and affectionate invocation for the blessings of God to rest upon the Saints, their organizations and efforts. He said:

"I desire to express briefly the sincere prayer of my heart for all this congregation and for all the faithful Latter-day Saints who have been in attendance here during this most interesting and profitable conference.

"I feel in my heart to invoke the blessings of the Lord more abundantly upon all the presiding general authorities of the Church and upon all the presidents of stakes and their counselors, the members of each high council, and upon all the bishops and their counselors throughout the length and breadth of Zion. I pray God to bless all our auxiliary organizations and prosper them in the labor that they have been called to perform. May the Lord give them joy and satisfaction in their labors. May they be interested, earnest, devoted, diligent and prayerful, that they may enjoy abundantly the spirit of their calling, and that their labors may be a blessing, a pleasure and a joy unto them, and exceedingly profitable to all the children of Zion for whom they labor.

"I pray God my Heavenly Father, to bless you as elders in Israel, as high priests, as seventies, and all the lesser priesthood. May peace abide and abound with you, and oh! may the spirit of truth, may the enlightening influence of the Holy Spirit, may the power of the living God rest down upon those, one and all, who have been ordained to the holy priesthood which is after the order of the Son of God, and the appendages that belong to it. May the Lord bless you in your homes; bless you as husbands; bless your wives; bless your children and your children's children to the latest generation. May God prosper Israel in all her abidings. May the Lord bless the earth for your sake and make it fruitful. May he prosper you and bless you. May he multiply your flocks and your herds and prosper you in the labor of your hands; and may you always feel inspired and inclined to honor the Lord with the first fruits of all your increase; so shall your barns be filled with plenty, and the Lord will pour out his Spirit upon you more abundantly. God bless Zion, and the Lord have mercy upon her enemies and those that seek her hurt. I have no fears in my heart, or

mind, that that which is called Mormonism—which is indeed the gospel of Jesus Christ—will not bear the scrutiny of science and the research of the learned and literate into all truth. The gospel of Jesus Christ is founded in truth. Every principle of it is susceptible of demonstration beyond any just reason for contradiction. The Lord is doing his work and will do it, and no power can stay it.

“I desire that the blessings of the Lord may be upon our choir here, who have made music for us during the Sabbath^d day, for they were here then in full number. These days of labor they are under the necessity of following their various occupations, and they are not able to be present, for they are bread-winners; they have to labor with their hands for their livelihood, but they^d give their Sabbath day and they give their time for practice for the benefit of the Church; and we ask God to bless them for it. May he unite them together, give them confidence in their leaders, and give their leaders power and influence over them for good. May the Lord bless Brother Stephens, Brother McClellan, and their assistants, and all the members of the choir.

“I ask God, my Heavenly Father, to bless my counselors. May he bless President Winder, a noble spirit, an honest man, a man of truth, a man of God; and I pray God to bless Brother Lund, who is in all respects equal to Brother Winder in his integrity, in his love for the truth, and in his devotion to the cause of Zion. May the Lord bless us all and preserve us from our enemies until we shall complete our mission in the world; and while we live may he help us to be valiant in the testimony of Jesus Christ, true to our covenants, true to our people, and true to God until we shall finish our work. This is my prayer for you all and for all Israel.

“I pray for the prosperity of our great nation, for the blessing of God to be upon the executive, the judicial and the legislative branches of our government. May the Lord bless our government and lead those that hold the power in their hands to do that which is righteous, pleasing and acceptable unto God who established this great government by his own will and providence. I thank God, my Heavenly Father, that this state of Utah is, and has been, represented in the halls of Congress by honest men, men after God's own heart, men who love their people and who are just and

impartial and true to the interests of all the citizens of our state. I thank God that we are blessed with the privilege of representing ourselves rather than being misrepresented by our enemies, in the halls of Congress; and in the name of common sense I deplore the thought that any Latter-day Saint should regret that good and true men have been chosen—not by the Church, but by their own political parties—to represent the state of Utah in the halls of Congress. Thank God for it. That is my sentiment, and I hope that I shall not see the day soon when we will have the misfortune again of being either misrepresented or of failing to be properly represented in the halls of Congress.”

MESSAGES FROM THE MISSIONS.

Elder A. E. Jordan of the London, England, Conference writes the ERA, September 8: “There are at present 39 elders in the London conference. President Soren Peterson left on August 7 for his home, and we all wished him a pleasant voyage. We greatly enjoyed his presence while he was with us. We are very proud of our new home which the Church has purchased for headquarters of the London conference. It is a fine, large, solidly-built building in a progressive neighborhood. Many friends have been made since we took up our abode here, and the prospects are bright for the work of the Lord in this part of the mission. We have had 129 baptisms in the London conference so far this year, as against 130 in the whole of last year. Good reports are coming from all parts, and we are gratified to know that righteousness is spreading abroad. All the elders are enjoying very good health, and take every interest in their work. We feel that the time is ripe for a great harvest of souls, and we can use any number of harvesters. We wish you success in the work at home, and thank you for the ERA which is a great help to us in the mission field.”

Elder E. L. Roberts, writing from Zurich, Switzerland, to a friend in Provo, excuses himself for not writing to his friend for the past two years, in these words: “The correspondence of the present day missionary is too large for the good of his work, and many duties as well as many friends at home must be slighted. We have had elders in this conference blessed with so many sweethearts and friends that tending to an incoming and outgoing stream of love letters, etc., has taken up most of their time. Don’t think me pessimistic when I say that the average elder of today is a different type from the elders of old times. The mail system is far too good, friends are too numerous, money is too much in evidence, and floods of sympathy are too often misplaced for missionaries to be any other way than flabby. Difficult surroundings develop men of backbone. Our surroundings are too gentle. So you can’t expect us to be anything but flabby.”

MUTUAL WORK.

NORTH WEBER OFFICERS.

The following are the stake and local officers of the Young Men's Mutual Improvement Association of North Weber Stake of Zion recently organized. All the associations opened for work on October 11:

Stake Superintendent, Henry A. Anderson, 242 23rd St. First Asst. Supt., Fredrick Williams. Second Asst. Supt., Aaron W. Tracy. Stake Secretary, Franz A. Behling. Stake Treasurer, Herman Fails.

Ward Presidents.—Ogden Third Ward. Carl R. Erickson. Farr West, Lorenzo Taylor. Lynne, Israel C. Brown. Plain City, Josiah B. Carver. West Weber, Lafayette Farr. Harrisville, Hyrum Dabb. Marriot, Thomas W. Peterson. Slaterville, William O. Smout. Warren, Joseph F. Folkman. Wilson, William H. Holmes.

SUGGESTIVE PRELIMINARY PROGRAMS.

7. Sleep—a. Necessity. b. Benefits. c. Amount. d. Ventilation, decorations, beds. e. Hours for rest (Read Doc. and Cov. Sec. 88:124).
Hymns, Psalmody Nos. 19, 26, 48, 124, 133 or 177.
8. Courage of truth telling—a. In great and small matters. b. Under all conditions. c. In public and private (Read Exodus 4:35-41).
Hymn, "O say what is Truth."
9. Accuracy—a. Acquired by mastering detail. b. Gives power to achieve. c. Insures safety in results.
Hymn, "Do what is right."
10. Temper—a. Definition. b. Anecdotes showing control. c. Anecdotes showing ill effects of the loss of temper (Read "The Crimes of the Tongue," ERA, Vol. II, p. 686).
Hymn, "School thy feelings."
11. Personal habits—a. Cleanliness of person and speech. b. Politeness. c. Consideration for others. d. Service.
Hymn, Psalmody No. 263.
12. Inspiration of environment—a. Value of choosing proper environment. b. Influence of home environment. c. Influence of nature.
Poem, "God's First Temple."
Song, "For the strength of the hills" or "Earth with her ten thousand flowers."

NOTE.—Among the songs that are appropriate with the above programs are "Sleep, Little Baby of Mine," by Denner-Smith (Solo or Quartette for ladies voices); "Only in Dreams" by De Koven; "Sweet and Low," words by Tennyson (Quartette for mixed voices); "Have Courage my Boy to Say No;" "Home, Sweet Home;" "Consider the Lilies" (for chorus, quartette or solo).

SEVENTY'S COUNCIL TABLE.

BY B. H. ROBERTS, MEMBER OF THE FIRST COUNCIL.

“Seventy’s Day”—First Sunday in November.—We have before called attention to the fact that a number of circumstances converge to make the first Sunday in November pre-eminently Seventy’s Day in the Church. On that day one year ago, the New Movement began. With the first of November, one year ago, the IMPROVEMENT ERA enlarged its field and was issued as the organ of the Seventies as well as of the Young Men’s Improvement Associations. On that day also the quorums began their lessons in the Seventy’s Course in Theology; and on that day they are required to make preparations to begin the second Year Book in that same course. The quorums have also been advised that the first Sunday in November has been set apart as a day on which all the quorums will sustain their Presidents and such other members of the quorum as are assigned special duties, such as their secretary, class teachers, musical director, etc., etc. It is a day that is to be given up to the consideration of the affairs of the respective quorums in general. This should include a review of the past year’s achievements: not only in regard to the studies that have been pursued, but the labors that have been performed by respective members of the quorums in auxiliary organizations; in home mission work, and in labors performed in the ward as local teachers, and the foreign mission work of the quorum. The status of members with reference to paying the annual fund to the general council and the funds necessary to conduct the quorum should be ascertained. Time should be found also for expression of mutual appreciation for services rendered between the officers of the quorum—including presidents, class teachers, and musical directors—and the members; it should, as far as possible, take on the spirit of a general fellowship meeting, closing perhaps with a pre-view of the proposed incoming year’s work, and the assignment of lessons in the new Year Book for the following Sunday. The first Sunday in November is the time for the closing of the past year’s work, and the beginning of the new year’s work. In a word, it is *Seventy’s Day*. Make it a day

worthy of the quorums and of the work the quorums are seeking to do. Following is a suggested program for the day.

SEVENTY'S DAY PROGRAM.

(First Sunday in November, 1908, 10 a. m.)

- I. Opening exercises. Prayer and singing.
- II. An outline of the manner of the day's exercises by the senior president in attendance, and greeting.
- III. Review of the past year's work.
- IV. Singing.
- V. Report of the status of the quorum with reference to class work, quorum finances, and reports of special work by members, foreign missions, home missions, ward labors and labors in auxiliary organizations.
- VI. Free and mutual expression of appreciation between officers of the quorum and the quorum members.
- VII. Presentation of the officers of the quorum and members as assigned to special duties.
- VIII. Singing.
- IX. Pre-view of incoming year's work and assignment of lessons.
- X. Testimonies and closing exercises.

The Late Seventy's Conference.—Saturday evening, October 3rd, the second general conference of the Seventies quorums since the Church removed from Nauvoo, was held in Barratt Hall, President Seymour B. Young presiding. Six members of the council of the Twelve were present, including President Francis M. Lyman. Six of the First Council were present, ninety-one quorums reported to the general secretary, that they had representatives present. There were four hundred and eighty-six, all told, in attendance upon the meeting. The singing was furnished by a chorus of male voices, conducted by Prof. Charles Kent. Thirty minutes of the precious time was devoted to hearing reports from quorums selected from various parts of the wide territory occupied by the Church, from Canada to Mexico. Elder Rulon S. Wells reviewed the achievements of the past year. President Francis M. Lyman occupied a portion of the time in admonition and counsel to the quorums relative to their duties and the necessity of being prepared to discharge them. Elder J. G. Kimball called attention to sundry matters respecting reports and communications, with the general secretary's office, and Elder B. H. Roberts gave a brief pre-view of the second Year Book.

The meeting was spirited and undoubtedly beneficial to the cause represented in the Seventies' work. Much encouragement will doubtless be imparted to all the quorums to whom a report of this conference will be made. While not all that was desired by the First Council may have been achieved owing to lack of time, yet a larger view of the work of the Seventies will doubtless result from the conference. All in all the First Council feel encouraged by what was accomplished and are determined that more shall be accomplished by the next annual conference. It takes time for heaven to work, especially in large bodies, but

there is this to encourage us, that when large bodies do acquire movement, there is a majesty and irresistible force in them that makes it worth while. Our quorums of Seventy, representing between eight and ten thousand men, is a large body into which to infuse zeal and energy and spiritual life, but the leaven is working. Progress is being made. Success is assured. Neither revolutions nor evolutions go backward, and this movement of all movements will not retrograde. The Seventies are out for progress. They are determined that the foreign ministry of the Church shall be improved. Millions in the world are waiting upon their ministry. The gospel must be preached efficiently. The Church would be untrue to the great commission given to her by the Master if she fails in that. An ignorant ministry cannot succeed in this age. We must carry the ministry God has given to us to the men of our times, in the language of our times, and in formulas suitable to the scientific age in which we live; and the chief reliance of the Church for discharging these high offices must be upon the quorums of the Seventy. The Twelve Apostles are directed by the word of God to rely upon our quorums of Seventies for the foreign ministry. The Seventies are to be chosen not merely in *preference* to others, but the language of the revelation is—"It is the duty of the traveling High Council, [the Twelve Apostles] to call upon the Seventy when they need assistance to fill the several calls for preaching and administering the gospel, *instead of any others*" (Doc. and Cov. Sec. 107: 38). And it is the duty of the Seventies of course to put themselves in a state of preparedness to discharge this high duty—a state of preparedness by being spiritually, morally, financially, physically, and by mental training, ready for this call to their special duty. This is the message of the late Seventy's conference to all the quorums of the Seventy. Brethren, give heed to the message.

Seventy's Council Report for the Year 1908.—The general secretary of the first council has mailed blank forms of reports to every quorum in the Church, and requested that these blanks be carefully and accurately filled out and returned to him not later than December 31, 1908. There should be prompt action in filling out these reports, and the Presidents of the quorum should remember that the First Council holds them responsible for this work. They should supervise the work of their secretaries and see to it that this business is promptly and thoroughly attended to. Indeed these blanks should be taken up for consideration by the respective councils at their meetings and consider them in connection with the quorum secretary, giving him such instructions in relation to matters therein presented as will enable him to faithfully respond to this request. Special attention should be given at this time to the collection of the general fund, that there may be a full report made to the general secretary at the appointed time. If proper effort is put forth there is no reason why the general fund for 1908 should not be collected and forwarded to the council with the annual report of the quorum. Give this matter your attention, Presidents, and let us do our business not only decently and in order, but promptly.

Second Year Book *Errata*.—In the introduction of the second Year Book chapter V, under the heading, "Text Books and Authorities," in referring to the

"Student's Ecclesiastical History," written by Dr. Philip Smith, Mr. Smith, it is stated, is the author of the Old Testament and New Testament History, frequently quoted in the Seventy's Year Book No. 1. This is an error. While Dr. Philip Smith is the author of a "Student's Old Testament History," and "Student's New Testament History," it is not his works that are cited under this title in the Seventy's Year Book No. I; but Dr. William Smith, LL. D., classical examiner in the University of London, whose Old and New Testament Histories are so frequently quoted, and students should indicate the change in their Year Books.

In the analysis of lesson V., chapter 28, the first subdivision of the subject "Preparation of the Earth for the Abode of Man—" said subdivision reads, "Matter—External Existence and Extension of;" it should read, "Eternal Existence and Extension of." The first foot-note at page 33 marked * is out of place. It was written for the note at page 42, but being lost, the present note at page 42 was substituted. These are the only serious errors so far that our attention has been called to. We would say, however, that the method of making books by type-setting machines renders it next to impossible to exclude typographical errors, since if anything is wrong with the line and the correction has to be made, such as the insertion of a comma, or the taking out of a comma, however slight the correction may be, it requires the resetting of the whole line, and it sometimes happens that a greater mistake is made in resetting the line than the error that was indicated in the proof sheet; and so we bespeak a little charity for this kind of errors that may appear. As remarked recently in the table by one of our presidents, our students should remember that it is the substance we are after, and too much should not be made of slight mechanical errors.

What Think Ye of Year Book Number II?—By the way, speaking of the second Year Book, how do you like it? Is it too formidable for the year's work? Is the range of subjects too large? Is the sweep through the ages, like the one of last year, through the books of scripture, too much for a year's mental labor? We think not. It is but another survey of the field we have just passed over. It will come easier for you this year than it did last. Meantime we have but one great purpose to achieve in the forty four lessons of the present Year Book, and that is to impress upon the minds of our Seventies the greatness and the unity of God's plan for human salvation and progress, of which the several dispensations treated in Year Book No. II, are but the several manifestations. Do not be alarmed at the largeness of the theme nor the abundance of the matter presented. There is but one way to become acquainted with the gospel and that is by thorough study of it, not in its fragments alone, but as a whole. At the end of the present year's work, on which we are now starting, you will confess a broader knowledge of the gospel of Jesus Christ by studying it in the manner presented in the second Year Book than you have before realized, and so year by year, as one year's work is added to another, our Seventies will find themselves growing in the knowledge of the things of God.

A Word as to Delinquents.—From various quorums complaints come that notwithstanding the very favorable time which our quorums now hold their meetings, and notwithstanding presidents, and in some instances fellow members, have urged them to faithfulness, and have especially urged them to attendance upon quorum meetings, there are Seventies who choose to ignore all these admonitions of their brethren, and absent themselves from the meetings without any just excuse for their non-attendance. Their absence is not only a matter of months, but in some cases extends over a year, and in some cases they have not attended their meetings in two or three years. The question is repeatedly asked, what shall the course of the quorum be towards such delinquents. In answer to that inquiry we submit the following suggestions to quorum presidents. It is not the desire of the First Council that in the administration of the affairs or your quorum local presidents should in any sense be harsh in the treatment of indifferent and careless brethren. But now, assuming that they have labored with said delinquent members in all faith and patience and brotherly love until just forbearance is exhausted—assuming, we say, that this is the case, then the following course should be pursued. Let those persistently delinquent brethren be notified that all in the way of forbearance and mercy has been done that can be done; that by their persistently ignoring the counsel and the urging of their presidents and the quorum to be in attendance upon the regular quorum meetings, they are treating the quorums with contempt, a thing which cannot be tolerated. The efficiency of the quorums, and the maintenance of respect for the priesthood require that there shall be compliance with the appointments and orders of the quorums, and that heed must be given to the instructions of the presidents thereof. Therefore unless these delinquents will repent and come forward in a proper spirit and attend upon their duties as Seventies, it will be the proper thing for each quorum to take action upon such delinquents and drop them from the quorums for contempt of said quorums of the holy priesthood; and such action of the quorum should be reported to the High Council. This may sound harsh, but it is time that the quorums insisted upon being respected by the membership of said quorums. Our Seventies are not children, but, as a rule, are men of understanding who ought to know that the priesthood to which they belong and the quorum of which they are members cannot be trifled with continually in such matters. The First Council will justify local presidents in taking a firm stand in relation to these things. Of course, as stated in the beginning, such action is to be taken when the presidents feel that they have done their full duty in the matter of persuasion and the holding out of inducements and encouragement to our delinquent brethren to attend to their duties. We trust that these suggestions will be regarded as final in the matter, and that we shall not be under the necessity of referring to so unpleasant a subject again. The work year of the quorums is just drawing to its close, and a new work year is beginning. This first Sunday in November, therefore, would be a good time to take up the execution of the above suggestions, that the quorums may be put in order, and our delinquent brethren brought into the work, or dropped from the quorum; for it is not proposed that delinquent brethren shall continue in a state of contempt towards the quorums and still retain a standing in said quorums.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

Indiana and Local Option.—County local option has been enacted by the Indiana legislature. The bill was passed by a vote of fifty-five to forty-five, on the 6th of September. Four Republicans and all of the Democrats but six voted against the measure. The bill was immediately signed by Governor Hanly, one of the greatest temperance advocates in the country.

Cholera in St. Petersburg.—During early September, the cholera broke out in St. Petersburg and alarmed the whole country. Hundreds of deaths occurred every day, and it was not until the latter part of the month, that the sharp frosts checked the spread of the disease. At St. Petersburg the number of new cases was reduced to about three hundred a day, and the deaths to about one hundred and fifty daily.

Tuberculosis Congress.—On the 28th of September, a very important "Congress on Tuberculosis" was opened at Washington. It was the sixth triennial International Congress on Tuberculosis, and was attended by representatives of thirty foreign countries who were investigators and medical experts. Among them was Dr. Robert Koch, the discoverer of the tubercle bacilli. He reported to the congress that during the past thirty years the mortality from tuberculosis in Prussia had been reduced one half.

Traveling in the Air.—On the 21st of September, Wilbur Wright, who, with his brother, Orville Wright, shares the distinction of having attained the greatest success in the construction and management of aeroplanes, flying machines, made the new world's record at La Manes, France. He remained in the air one hour, thirty-one minutes and fifty-one seconds, and covered a distance of nearly sixty-one miles. The feat was witnessed by ten thousand spectators, among whom was the American Ambassador Mr. White, who warmly congratulated Mr. Wright upon his achievements.

Reduced Postal Rates Between Britain and America.—At midnight, October 1st, the new postal law between Great Britain and the United States went into effect, so that now letters may be deposited at any postoffice in Great Britain or in the United States and sent to America or to Great Britain for the local postage rates, two cents an ounce, which is a reduction of three cents for each letter weighing an ounce or less. This arrangement was reached after long negotiations between the postal authorities of this country and the British government. It is believed that the reduction in the rate will ultimately result in

increased receipts and freer commercial intercourse. It will also prove a boon to English speaking citizens in this country of limited means, enabling them to keep up a correspondence with their relatives and friends in the old country at domestic rates.

The State Democratic Convention convened at Logan on September 22, and the following state ticket was named. Hon. Jesse Knight, the nominee for governor, refused the nomination. On the 2nd of October, the Democratic State committee named J. William Knight, a son of Jesse Knight, nominee for governor; and Samuel A. King was chosen Democratic state chairman to succeed Lyman R. Martineau who was nominated for Representative to Congress:

Governor, Jesse Knight, Utah county; Secretary of State, E. R. Owen, Cache county; State Treasurer, Joseph E. Caine, Salt Lake county; State Auditor, J. W. Nixon, Emery county; Superintendent Public Instruction, D. H. Robinson, Sanpete county; Justice of Supreme Court, Samuel W. Stewart, Salt Lake county; Attorney General, Joseph W. Stringfellow, Salt Lake county; Representative in Congress, Lyman R. Martineau, Salt Lake county; Presidential Electors, Frank B. Stephens, Salt Lake county; Aquilla Nebeker, Rich county; James Andrus, Washington county.

Died with the Harness on.—In the introduction to his closing speech at the October General Conference of the Church, President Smith read, for the information of the Saints, the names of seven missionaries who had died in the mission field since the first day of January, 1908, out of a number of two thousand now laboring there. They were:

Leroy Hall, Southern States mission, typhoid fever. Burdette P. Burdette, Swiss and German mission, drowned. Everett Hall, Central States mission, typhoid fever. John A. Southwick, New Zealand mission, typhoid fever. Emil J. Huber, Turkish mission, typhoid fever. John Leroy Tripp, Netherlands, appendicitis. John Loosly, Swiss and German mission, heart failure.

"This," he continued, "is sad news, we are sorry indeed for the kindred and loved ones of these good and faithful elders who have met death while laboring in the missionary field. The Lord prolong their memories in Zion, for they died with the harness on—faithful to the covenants they had made and the commission with which they were sent forth to preach the gospel. There are now laboring in the mission field a little over two thousand elders."

Priesthood Quorum Study.—The report following has been adopted and will be carried out in the various stakes. It is a very important movement in which presidents of stakes, bishops and the priesthood generally, are specially interested. The report explains itself, but a letter of instructions will accompany the report to presidents of stakes:

SALT LAKE CITY, UTAH, October 6, 1908.

We desire to announce that a committee has been appointed to prepare a course of study for the various quorums of the priesthood, namely, high priests, elders, priests, teachers and deacons.

The personnel of the committee is as follows: Rudger Clawson, David O. McKay, Charles W. Nibley, Orrin P. Miller, David A. Smith, Joseph B. Keeler, Charles C. Richards, P. Joseph Jensen, Stephen L. Richards, Nephi Anderson,

Edward H. Anderson, David O. Willey, Jr., Henry H. Blood, Joseph J. Cannon, Sylvester D. Bradford and John M. Mills.

The lessons have been in course of preparation for months past.

By and with the consent of the First Presidency, the following suggestions are presented for your consideration and adoption:

1. That before December 15th, 1908, presidents of stakes and bishops of wards make special efforts to get every worthy member ordained to the priesthood, and properly enrolled in the quorum in which he can do the most efficient service to the Church. In connection with this, effective work may be done among young men, and older ones too, who are addicted to evil habits by influencing them to make a general "clean-up" preparatory to their joining this great quorum movement.

2. That in every ward a weekly priesthood meeting be held on Monday night.

3. That the first weekly priesthood meeting be held in every ward in the Church on the first Monday night in January, 1909, and that each quorum take up the first lesson in the prescribed course.

4. That special stake conferences of the priesthood be held in every stake throughout the Church, commencing November 29th, and continuing each Sunday thereafter until December 27th, these appointments to be made after the schedule of conferences is made out for the next six months. It is recommended further that at these conferences three meetings be held as follows: One with the stake presidency and high councilors; one with the stake presidency, high council and bishopric; and another with all the priesthood.

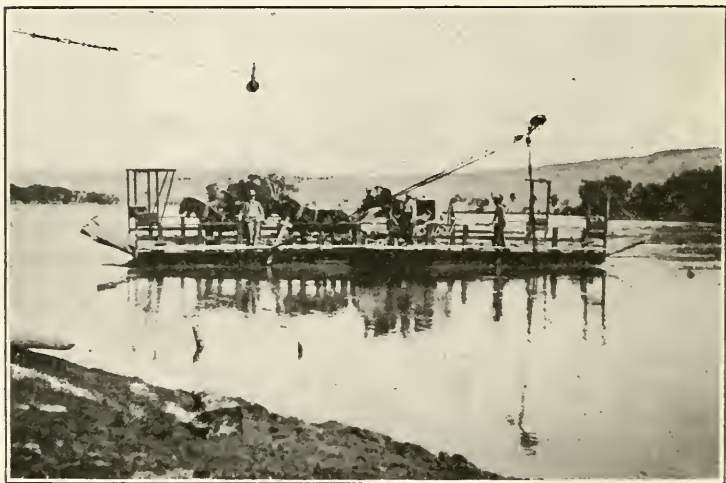
5. That at each of these conferences there be at least two elders representing the general authorities of the Church, one of whom should be a member either of the council of twelve, or the presiding bishopric, or of the special committee on course of study for the priesthood.

Utah State Fair.—The thirtieth State Fair of Utah passed into history at 10:30 p. m. on Saturday, October 10, with the following record of attendance for the week that it was open:

Monday, 9,000. Tuesday, 14,000; Wednesday, 29,000; Thursday, 22,000; Friday, 31,000; Saturday, 15,000; total, 119,000.

Friday, children's day, was the big day of the fair from point of attendance, but Wednesday, was the big day when receipts are to be considered. The total attendance at the fair in 1907 was 106,000. The fair was at least a third larger in every detail than last year, and cost much more, of course, than any other ever held. The mining industry was not represented this year, but it is the plan of the directors to have a new building erected for Utah's chief industry by another season. However, the buildings and grounds were more thoroughly covered by exhibits than ever before, and President J. G. McDonald stated that it was more nearly a state fair than ever before—that is, the whole state was more nearly interested and represented than ever before. The manufacturing, agricultural, horticultural, and educational departments surprised and pleased everybody; which may also be said of the displays of cattle, horses, sheep swine and poultry, which were big items in the success of the fair, not forgetting the dogs. Utah's list of factories for home products is growing yearly, and the display of home manufacture under Frank J. Hewlett, supervisor, was an inspiration for boosting to all who saw it. At no other time has the practical side of agricultural machinery been shown to greater advantage than at this fair. The woman's work was larger and finer than ever before; and the educational and fine arts dis-

plays merited praise from all hands. The races were many, glorious, and well patronized, and Supervisor Lester D Freed, with his host of fine horses, put up splendid exhibitions of the best horse flesh in the west in action. The agricultural displays, under Supervisor Wm. C. Winder, told many interesting stories, and demonstrated why Utah farms are attracting attention throughout the agricultural world. The dairy products were in greater profusion and of a higher standard than ever before, and explained why Utah wins at the displays in other states. There was an unusual activity on the "Pike," where more "shows," bad and indifferent, were in evidence than has ever been witnessed in like space before. Many of these may well be "cut out" of next year's fair. In all departments there is cry for more room, and to satisfy the demands for a greater fair more expenditure for next year will be needed. It must be said for the street car company that never before have the crowds been handled with such facility and dispatch. A special word should be said in favor of the splendid educational display of the State Agricultural College in charge of Professor L. A. Merrill, and President John A. Widtsoe. Each of the six sections of the college were well represented by cleverly arranged displays in agriculture, horticulture, domestic science and art, mechanical arts, ornithology, entomology and live stock; and fruit exhibits were shown from the three experimental farms at Logan, Lehi and St. George. At this display also was exhibited the great sweepstakes loving cup, won at Albuquerque by Utah at the Irrigation Congress. The fair altogether was a great credit to the state, and President McDonald, Secretary H. S. Ensign, and all the department supervisors and helpers, deserve great praise and credit for their faithful labors.



[Photo by Geo. Albert Smith.]

Uintah Railway Ferry across Green River, near Vernal, Utan.

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